From John Drinkwater: 1841. + HS.

ABRIDGEMENT

OF

THE BOOK OF

Common Prayer,

And Adminiſtration of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies

OF THE

CHURCH,

According to the Uſe of

The Church of England:

TOGETHER WITH THE

PSALTER, or PSALMS

OF

DAVID,

Pointed as they are to be ſung or ſaid in Churches.

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PREFACE.

THE Editor of the following Abridgement of the Liturgy of the Church of England thinks it but decent and reſpectful to all, (more particularly to the reverend body of Clergy who adorn the Proteſtant Religion by their good works, preaching, and example) that he ſhould humbly offer ſome reaſons for ſuch an undertaking. He addreſſes himſelf to the ſerious and diſcerning. He profeſſes himſelf to be a Proteſtant of the Church of England, and holds in the higheſt veneration the doctrines of Jeſus Chriſt. He is a ſincere lover of ſocial worſhip, deeply ſenſible of its uſefulneſs to ſociety; and he aims at doing ſome ſervice to religion, by propoſing ſuch abbreviations and omiſſions in the forms of our Liturgy (retaining every thing he thinks eſſential) as might, if adopted, procure a more general attendance. For, beſides the differing ſentiments of many pious and well-diſpoſed perſons in ſome ſpeculative points, who in general have a good opinion of our Church, it has often been obſerved and complained of, that the Morning and Evening Service, as practiſed in the Churches of England and elſewhere, are ſo long, and filled with ſo many repetitions, that the continued attention ſuitable to ſo ſerious a duty becomes impracticable, the mind wanders, and the fervency of devotion is ſlackened. Alſo the propriety of ſaying the ſame prayer more than once in the ſame ſervice is doubted, as the ſervice is thereby lengthened without apparent neceſſity; our Lord having given us a ſhort prayer as an example, and cenſured the Heathen for thinking to be heard becauſe of much ſpeaking. Moreover, many pious and devout Perſons, whoſe age or infirmities will not ſuffer them to remain for hours in a cold church, eſpecially in the winter ſeaſon, are obliged to forego the comfort and edification they would receive by their attendance on divine ſervice. Theſe, by ſhortening the time, would be relieved: and the younger ſort, who have had ſome

principles of religion inſtilled into them, and who have been educated in a belief of the neceſſity of adoring their Maker, would probably more frequently, as well as cheerfully, attend divine ſervice, if they were not detained ſo long at any one time. Alſo many well-diſpoſed tradeſmen, ſhopkeepers, artificers, and others, whoſe habitations are not remote from churches, could, and would (more frequently at leaſt) find time to attend divine ſervice on other than Sundays, if the prayers were reduced into a much narrower compaſs. Formerly there were three ſervices performed at different times of the day, which three ſervices are now uſually joined in one. This may ſuit the conveniency of the perſon who officiates, but is too often inconvenient and tireſome to the congregation. If this Abridgement, therefore, ſhould ever meet with acceptance, the well-diſpoſed Clergy, who are laudably deſirous to encourage the *frequency* of divine ſervice, may promote ſo great and good a purpoſe, by repeating it three times on a Sunday, without ſo much fatigue to themſelves as at preſent. Suppoſe, at Nine o'clock, at Eleven, and at One in the Evening; and by preaching no more ſermons than uſual, of a moderate length; and thereby accommodate a greater number of people with convenient hours.

Theſe were general reaſons for wiſhing and propoſing an Abridgement. In attempting it we do not preſume to dictate even to a ſingle Chriſtian: we are ſenſible there is a proper authority in the rulers of the Church for ordering ſuch matters; and whenever the time ſhall come when it may be thought not unſeaſonable to reviſe our Liturgy, there is no doubt but every ſuitable improvement will be made, under the care and direction of ſo much learning, wiſdom, and piety, in one body of men collected. Such a work as this muſt then be much better executed. In the mean time, this humble performance may ſerve to ſhew the practicability of ſhortening the ſervice near one half, without the omiſſion of what is eſſentially neceſſary: and we hope, moreover, that the book may be occaſionally of ſome uſe to families, or private aſſemblies of Chriſtians.

To give now ſome account of particulars. We have preſumed upon this plan of Abridgement to omit the Firſt Leſſon, which is taken from the Old Teſtament, and retain only the Second from the New Teſtament; which, we apprehend,

apprehend, is more ſuitable to teach the ſo-much-to-be-revered doctrine of Chriſt, and of more immediate importance to Chriſtians; although the Old Teſtament is allowed by all to be an accurate and conciſe hiſtory, and, as ſuch, may more properly be read at home.

We do not conceive it neceſſary for Chriſtians to make uſe of more than one Creed. Therefore in this Abridgement are omitted the Nicene Creed, and that of St. Athanaſius. Of the Apoſtles' Creed we have retained the parts that are moſt intelligible, and moſt eſſential. And as the *Father*, *Son*, and *Holy Ghoſt*, are there confeſſedly and avowedly a part of the Belief, it does not appear neceſſary, after ſo ſolemn a confeſſion, to repeat again in the Litany, the *Son* and *Holy Ghoſt*, as that part of the Service is otherwiſe very prolix.

The Pſalms, being a collection of Odes, written by different perſons, it hath happened that many of them are on the ſame ſubject, and repeat the ſame ſentiments; ſuch as thoſe that complain of enemies and perſecutors, call upon God for protection, expreſs a confidence therein, and thank him for it when afforded. A very great part of the book conſiſts of repetitions of this kind, which may therefore well bear abridgement. Other parts are merely hiſtorical, repeating the mention of facts more fully narrated in the preceding books, and which, relating to the anceſtors of the Jews, were more intereſting to them than to us. Other parts are *local*, and allude to places of which we have no knowledge, and therefore do not affect us. Others are *perſonal*, relating to the particular circumſtances of David or Solomon, as kings; and can therefore ſeldom be rehearſed with any propriety by private Chriſtians. Others imprecate, in the moſt bitter terms, the vengeance of God on our Adverſaries, contrary to the ſpirit of Chriſtianity, which commands us to love our enemies, and to pray for thoſe that hate us, and deſpitefully uſe us. For theſe reaſons it is to be wiſhed, that the ſame liberty were, by the governors of our Church, allowed to the miniſter with regard to the *reading Pſalms*, as is taken by the clerk, with regard to thoſe that are to be ſung, in directing the parts that he may judge moſt ſuitable to be read at the time, from the preſent circumſtances of the congregation, or the tenor of his ſermon, by ſaying, Let us *read* ſuch and ſuch parts of the Pſalms named. Until this is done, our Abridge-

ment, it is hoped, will be found to contain what may be moſt generally proper to be joined in by an aſſembly of Chriſtian people. The Pſalms are ſtill apportioned to the days of the month, as heretofore, though the ſeveral parts for each day are generally a full third ſhorter.

We humbly ſuppoſe the ſame ſervice contained in this Abridgement might properly ſerve for all the Saints Days, Faſts, and Feaſts, reading only the Epiſtle and Goſpel appropriated to each day of the month.

The Communion is greatly abridged, on account of its great length; nevertheleſs, it is hoped and believed, that all thoſe parts are retained which are material and neceſſary.

Infant Baptiſm in Churches being performed during divine ſervice, would greatly add to the length of that ſervice, if it were not abridged. We have ventured, therefore, to leave out the leſs material parts.

The Catechiſm, as a compendium of ſyſtematic theology, which learned divines have written folio volumes to explain, and which therefore, it may be preſumed, they thought ſcarce intelligible without ſuch expoſitions; is, perhaps, taken altogether, not ſo well adapted to the capacities of children as might be wiſhed. Only thoſe plain anſwers, therefore, which expreſs our duty towards God, and our duty towards our neighbour, are retained here. The reſt is recommended to their reading and ſerious conſideration, when more years ſhall have ripened their underſtanding.

The Confirmation is here ſhortened.

The Commination, and all curſing of mankind, is (we think) beſt omitted in this Abridgement.

The form of ſolemnization of Matrimony is often abbreviated by the officiating Miniſter, at his diſcretion. We have ſelected what appear to us the material parts, and which, we humbly hope, will be deemed ſufficient.

The long prayers in the ſervice for the Viſitation of the Sick, ſeem not ſo proper when the afflicted perſon is very weak, and in diſtreſs.

The Order for the Burial of the Dead is very ſolemn and moving; nevertheleſs, to preſerve the health and lives of the living, it appeared to us that this ſervice ought particularly to be ſhortened. For numbers, ſtanding in the open air with their hats off, often in tempeſtuous weather, during the celebration, its great length is not only inconvenient,

convenient, but may be dangerous to the attendants. We hope, therefore, that our Abridgement of it will be approved by the Rational and Prudent.

The Thankſgiving of Women after Child-birth being, when read, part of the Service of the day, we have alſo, in ſome meaſure, abridged that.

Having thus ſtated very briefly our motives and reaſons, and our manner of proceeding in the proſecution of this work, we hope to be believed, when we declare the rectitude of our intentions. We mean not to leſſen or prevent the Practice of Religion, but to honour and promote it. We acknowledge the excellency of our preſent Liturgy; and, though we have ſhortened it, we have not preſumed to alter a word in the remaining Text; not even to ſubſtitute *who* for *which* in the Lord's Prayer, and elſewhere, altho' it would be more correct. We reſpect the characters of biſhops, and other dignitaries of our Church; and with regard to the inferior clergy, we wiſh that they were more equally provided for, than by that odious and vexatious, as well as unjuſt method, of gathering tythes in kind, which creates animoſities and litigations, to the interruption of the good harmony and reſpect which might otherwiſe ſubſiſt between the rectors and their pariſhioners.

And thus, conſcious of upright meaning, we ſubmit this Abridgement to the ſerious conſideration of the prudent and diſpaſſionate, and not to enthuſiaſts and bigots; being convinced in our own breaſts, that this ſhortened method, or one of the ſame kind better executed, would further religion, increaſe unanimity, and occaſion a more frequent attendance on the worſhip of God.

The Calendar, with the Table of Leſſons.

JANUARY hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	A	CIRCUMCIS.	Rom. 2.	Col. 2
2	b		Matth. 1	Rom. 1
3	c		2	2
4	d		3	3
5	e		4	4
6	f	EPIPHANY.	Luke 3. to *v.* 23	2 John to *v.* 12
7	g		5	5
8	A		6	6
9	b		7	7
10	c		8	8
11	d		9	9
12	e		10	10
13	f		11	11
14	g		12	12
15	A		13	13
16	b		14	14
17	c		15	15
18	d		16	16
19	e		17	1 Cor. 1
20	f		18	2
21	g		19	3
22	A		20	4
23	b		21	5
24	c		22	6
25	d	CONVERSION	Acts 22. to *v.* 22	Acts 26
26	e	(of S. Paul.	23	7
27	f		24	8
28	g		25	9
29	A		26	10
30	b		27	11
31	c		28	12

FEBRU-

FEBRUARY hath xxviii Days, and in every Leap Year xxix Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	d		Mark 1	1 Cor. 13
2	e	PURIFICAT.	2	14
3	f	(of V. Mary.	3	15
4	g		4	16
5	A		5	2 Cor. 1
6	b		6	2
7	c		7	3
8	d		8	4
9	e		9	5
10	f		10	6
11	g		11	7
12	A		12	8
13	b		13	9
14	c		14	10
15	d		15	11
16	e		16	12
17	f		Luke 1 *to* 39	13
18	g		(1. *ver.* 39	Gal. 1
19	A		2	2
20	b		3	3
21	c		4	4
22	d		5	5
23	e		6	6
24	f	S. MATTHIAS.	7	Epheſ. 1
25	g		8	2
26	A		9	3
27	b		10	4
28	c		11	5
29			Matth. 7	Rom. 12

The Calendar, with the Table of Leſſons.

MARCH hath xxxi Days.

				MORNING PRAYER.	EVENING PRAYER.
				Leſſon	Leſſon
	1	d		Luke 12	Epheſ. 6
	2	e		13	Phil. 1
	3	f		14	2
	4	g		15	3
	5	A		16	4
	6	b		17	Col. 1
	7	c		18	2
	8	d		19	3
	9	e		20	4
	10	f		21	1 Theſſ. 1
	11	g		22	2
	12	A		23	3
	13	b		24	4
	14	c		John 1	5
	15	d		2	2 Theſſ. 1
	16	e		3	2
	17	f		4	3
	18	g		5	1 Tim. 1
	19	A		6	2, 3
	20	b		7	4
14	21	c		8	5
3	22	d		9	6
	23	e		10	2 Tim. 1
11	24	f		11	2
	25	g	ANNUNCIAT.	12	3
19	26	A	(of Vir. Mary.	13	4
8	27	b		14	Titus 1
	28	c		15	2, 3
16	29	d		16	Philem.
5	30	e		17	Hebr. 1
	31	f		18	2

The Numbers here prefix'd to the ſeveral Days, between the Twenty-firſt Day of *March*, and the Eighteenth Day of *April*, both inclusive, denote the Days upon which thoſe Full Moons do fall, which happen upon or next after the Twenty-firſt Day of *March*, in thoſe Years, of which they are reſpectively the Golden Numbers: And the

APRIL

The Calendar, with the Table of Leſſons.

APRIL hath xxx Days.

				MORNING PRAYER.	EVENING PRAYER.
				Leſſon	Leſſon
13	1	g		John 19	Hebr. 3
2	2	A		20	4
	3	b		21	5
10	4	c		Acts 1	6
	5	d		2	7
18	6	e		3	8
7	7	f		4	9
	8	g		5	10
15	9	A		6	11
4	10	b		7	12
	11	c		8	13
12	12	d		9	James 1
1	13	e		10	2
	14	f		11	3
9	15	g		12	4
	16	A		13	5
17	17	b		14	1 Peter 1
6	18	c		15	2
	19	d		16	3
	20	e		17	4
	21	f		18	5
	22	g		19	2 Peter 1
	23	A		20	2
	24	b		21	3
	25	c	S. MARK,	22	1 John 1
	26	d	(Evangeliſt.	23	2
	27	e		24	3
	28	f		25	4
	29	g		26	5
	30	A		27	2, 3 John

Sunday Letter next following any ſuch Full Moon points out *Eaſter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of theſe Golden Numbers will be to be changed, as is hereafter expreſſed.

MAY

MAY hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER.
			Lesson	Lesson
1	b	S. PHILIP, and	John 1. *ver.* 43	Jude
2	c	(JAMES, Apost.	Acts 28	Rom. 1
3	d		Matth. 1	2
4	e		2	3
5	f		3	4
6	g	S. John Evang.	4	5
7	A		5	6
8	b		6	7
9	c		7	8
10	d		8	9
11	e		9	10
12	f		10	11
13	g		11	12
14	A		12	13
15	b		13	14
16	c		14	15
17	d		15	16
18	e		16	1 Cor. 1
19	f		17	2
20	g		18	3
21	A		19	4
22	b		20	5
23	c		21	6
24	d		22	7
25	e		23	8
26	f		24	9
27	g		25	10
28	A		26	11
29	b		27	12
30	c		28	13
31	d		Mark 1	14

JUNE hath xxx Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	e		Mark 2	1 Cor. 15
2	f		3	16
3	g		4	2 Cor. 1
4	A		5	2
5	b		6	3
6	c		7	4
7	d		8	5
8	e		9	6
9	f		10	7
10	g		11	8
11	A	S. Barnabas,	Acts 14.	Acts 15. to *v.* 36.
12	b	(A. & M.	12	9
13	c		13	10
14	d		14	11
15	e		15	12
16	f		16	13
17	g		Luke 1	Gal. 1
18	A		2	2
19	b		3	3
20	c		4	4
21	d		5	5
22	e		6	6
23	f		7	Epheſ. 1
24	g	S. John Bapt.	Matt. 3.	Matt. 14. to *v.* 15
25	A		8	2
26	b		9	3
27	c		10	4
28	d		11	5
29	e	S. Peter, Ap.	Acts 3.	Acts 4.
30	f		12	6

JULY hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	g		Luke 13	Phil. 1
2	A		14	2
3	b		15	3
4	c		16	4
5	d		17	Col. 1
6	e		18	2
7	f		19	3
8	g		20	4
9	A		21	1 Theſſ. 1
10	b		22	2
11	c		23	3
12	d		24	4
13	e		John 1	5
14	f		2	2 Theſſ. 1
15	g		3	2
16	A		4	3
17	b		5	1 Tim. 1
18	c		6	2, 3
19	d		7	4
20	e		8	5
21	f		9	6
22	g		10	2 Tim. 1
23	A		11	2
24	b		12	3
25	c	S. JAMES, Ap.	13	4
26	d		14	Titus 1
27	e		15	2, 3
28	f		16	Philem.
29	g		17	Hebr. 1
30	A		18	2
31	b		19	3

AUGUST hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER.
			Lesson	Lesson
1	c	Lammas-day.	John 20	Hebr. 4
2	d		21	5
3	e		Acts 1	6
4	f		2	7
5	g		3	8
6	A		4	9
7	b		5	10
8	c		6	11
9	d		7	12
10	e		8	13
11	f		9	James 1
12	g		10	2
13	A		11	3
14	b		12	4
15	c		13	5
16	d		14	1 Peter 1
17	e		15	2
18	f		16	3
19	g		17	4
20	A		18	5
21	b		19	2 Peter 1
22	c		20	2
23	d		21	3
24	e	S. Bartholomew.	22	1 John 1
25	f		23	2
26	g		24	3
27	A		25	4
28	b		26	5
29	c		27	2, 3 John
30	d		28	Jude
31	e		Matth. 1	Rom. 1

The Calendar, with the Table of Leſſons.

SEPTEMBER hath xxx Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	f		Matth. 2	Rom. 2
2	g		3	3
3	A		4	4
4	b		5	5
5	c		6	6
6	d		7	7
7	e		8	8
8	f		9	9
9	g		10	10
10	A		11	11
11	b		12	12
12	c		13	13
13	d		14	14
14	e		15	15
15	f		16	16
16	g		17	1 Cor. 1
17	A		18	2
18	b		19	3
19	c		20	4
20	d		21	5
21	e	S. MATTH.	22	6
22	f		23	7
23	g		24	8
24	A		25	9
25	b		26	10
26	c		27	11
27	d		28	12
28	e		Mark 1	13
29	f	S. MICHAEL.	2	14
30	g		3	15

OCTO-

OCTOBER hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	A		Mark 4	1 Cor. 16
2	b		5	2 Cor. 1
3	c		6	2
4	d		7	3
5	e		8	4
6	f		9	5
7	g		10	6
8	A		11	7
9	b		12	8
10	c		13	9
11	d		14	10
12	e		15	11
13	f		16	12
14	g		Luke 1. *to* 39.	13
15	A		1. *ver.* 39	Gal. 1
16	b		2	2
17	c		3	3
18	d	S. Luke,	4	4
19	e	— (Evangeliſt.	5	5
20	f		6	6
21	g		7	Epheſ. 1
22	A		8	2
23	b		9	3
24	c		10	4
25	d		11	5
26	e		12	6
27	f		13	Phil. 1
28	g	S. Simon,	14	2
29	A	— (and Jude.	15	3
30	b		16	4
31	c		17	Col. 1

NOVEMBER hath xxx Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	d	ALL SAINTS.	Heb. 11. to *v.* 33.	Rev. 13. to *v.* 17.
2	e		Luke ——— 18	Col. ——— 2
3	f		——— 19	——— 3
4	g		——— 20	——— 4
5	A		——— 21	1 Theſ. ——— 1
6	b		——— 22	——— 2
7	c		——— 23	——— 3
8	d		——— 24	——— 4
9	e		John ——— 1	——— 5
10	f		——— 2	2 Theſ. ——— 1
11	g		——— 3	——— 2
12	A		——— 4	——— 3
13	b		——— 5	1 Tim. ——— 1
14	c		——— 6	——— 2, 3
15	d		——— 7	——— 4
16	e		——— 8	——— 5
17	f		——— 9	——— 6
18	g		——— 10	2 Tim. ——— 1
19	A		——— 11	——— 2
20	b		——— 12	——— 3
21	c		——— 13	——— 4
22	d		——— 14	Titus ——— 1
23	e		——— 15	——— 2, 3
24	f		——— 16	Philem. ———
25	g		——— 17	Hebr. ——— 1
26	A		——— 18	——— 2
27	b		——— 19	——— 3
28	c		——— 20	——— 4
29	d		——— 21	——— 5
30	e	S. ANDREW.	Acts ——— 1	——— 6

DECEMBER hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER.
			Leſſon	Leſſon
1	f		Acts 2	Hebr. 7
2	g		3	8
3	A		4	9
4	b		5	10
5	c		6	11
6	d		7 *to ver.* 30	12
7	e		7 *ver.* 30	13
8	f		8	James 1
9	g		9	2
10	A		10	3
11	b		11	4
12	c		12	5
13	d		13	1 Pet. 1
14	e		14	2
15	f		15	3
16	g		16	4
17	A		17	5
18	b		18	2 Pet. 1
19	c		19	2
20	d		20	3
21	e	S. THOMAS.	21	1 John 1
22	f		22	2
23	g		23	3
24	A		24	4
25	b	CHRISTMAS.	Luke 2 to *v.* 15.	Tit. 3. *v.* 4 to *v.* 9.
26	c	S. STEPHEN.	Acts 6 to *v.* 8.	Acts 7. *v.* 30. to *v.* 55
27	d	S. JOHN.	Rev. 1.	Rev. 22.
28	e		25	5
29	f		26	2 John
30	g		27	3 John
31	A		28	Jude

TABLES and RULES for the Moveable and Immoveable FEASTS; together with the Days of Faſting and Abſtinence, through the whole Year.

RULES to know when the Moveable Feaſts, and Holy-days begin.

Eaſter-day, on which the reſt depend, is always the Firſt *Sunday* after the *Full Moon*, which happens upon, or next after the Twenty-firſt Day of *March*; and if the *Full Moon* happens upon a *Sunday*, *Eaſter-day* is the *Sunday* after.

Advent-Sunday is always the neareſt *Sunday* to the Feaſt of St. *Andrew*, whether before or after.

Septuageſima, *Sexageſima*, *Quinquageſima*, *Quadrageſima*	Sunday is	Nine / Eight / Seven / Six	Weeks before *Eaſter*.
Rogation Sunday, Aſcenſion-Day, Whitſunday, Trinity-Sunday	is	Five Weeks / Forty Days / Seven Weeks / Eight Weeks	after *Eaſter*.

A TABLE of all the FEASTS that are to be obſerved in the Church of *England* throughout the Year.

ALL Sundays in the Year.

The Days of the Feaſts of

- The Circumciſion of our Lord Jeſus Chriſt.
- The Epiphany.
- The Converſion of S. *Paul*.
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *James* the Apoſtles.
- The Aſcenſion of our Lord Jeſus Chriſt.
- S. *Barnabas*.
- The Nativity of S. *John Baptiſt*.

Monday and *Tueſday* in *Eaſter-week*.

The Days of the Feaſts of

- S. *Peter* the Apoſtle.
- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael* and all Angels.
- S. *Luke* the Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.

Monday and *Tueſday* in *Whitſun-week*.

A TABLE

A TABLE of the VIGILS, FEASTS, and Days of Abſtinence, to be obſerved in the Year.

THE Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the Bleſſed Virgin.
- *Eaſter*-day.
- *Aſcenſion*-day.
- *Penteco ſt*.
- S. *Matthias*.
- S. *John Baptiſt*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, That if any of theſe Feaſt-days fall upon a *Monday*, then the Vigil or Faſt-day ſhall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS of Faſting, or Abſtinence.

I. THE Forty Days of *Lent*.

II. The Ember-days at the Four Seaſons, being the *Wedneſday*, *Friday*, and *Saturday* after the Firſt *Sunday* in *Lent*, the Feaſt of *Penteco ſt*, *September* 14, *December* 13.

III. The Three *Rogation-days*, being the *Monday*, *Tueſday*, and *Wedneſday* before *Holy Thurſday*, or the *Aſcenſion* of our Lord.

IV. All the *Fridays* in the Year, except *Chriſtmas-day*.

Certain Solemn DAYS, for which particular Services are appointed.

I. THE Fifth Day of *November*, being the Day kept in Memory of the Papiſts' Conſpiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the Firſt.

III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-fifth Day of *October*, being the Day on which His Majeſty began His happy Reign.

A TABLE to find EASTER-DAY from the preſent Time, till the Year 1899 incluſive, according to the foregoing Calendar.

Golden Number.	Day of the Month.	Sunday Letter.
14	March 21	C
3	——— 22	D
	——— 23	E
11	——— 24	F
	——— 25	G
19	——— 26	A
8	——— 27	B
	——— 28	C
16	——— 29	D
5	——— 30	E
	——— 31	F
13	April —— 1	G
2	——— 2	A
	——— 3	B
10	——— 4	C
	——— 5	D
18	——— 6	E
7	——— 7	F
	——— 8	G
15	——— 9	A
4	——— 10	B
	——— 11	C
12	——— 12	D
1	——— 13	E
	——— 14	F
9	——— 15	G
	——— 16	A
17	——— 17	B
6	——— 18	C
	——— 19	D
	——— 20	E
	——— 21	F
	——— 22	G
	——— 23	A
	——— 24	B
	——— 25	C

THis Table contains ſo much of the Calendar as is neceſſary for the determining of *Eaſter*; to find which, look for the Golden Number of the Year in the Firſt Column of the Table, againſt which ſtands the Day of the Paſchal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month ſtanding againſt that Sunday Letter is *Eaſter-day*. If the Full Moon happens upon a Sunday, then (according to the Firſt Rule) the next Sunday after is *Eaſter-day*.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 incluſive, add to the Year of our Lord its Fourth Part, omitting Fractions, and alſo the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter ſtanding againſt that Number in the ſmall annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 incluſive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the laſt Rule.

Note, That in all Biſſextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day excluſive, to the End of the Year.

Another

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY LETTERS.

Golden Number.	A	B	C	D	E	F	G
I	April 16	17	18	19	20	14	15
II	April 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	April 16	17	11	12	13	14	15
V	April 2	3	4	5	6	Mar. 31	April 1
VI	April 23	24	25	19	20	21	22
VII	April 9	10	11	12	13	14	8
VIII	April 2	3	Mar. 28	29	30	31	April 1
IX	April 16	17	18	19	20	21	22
X	April 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	April 16	17	18	19	13	14	15
XIII	April 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	April 16	10	11	12	13	14	15
XVI	April 2	3	4	5	Mar. 30	31	April 1
XVII	April 23	24	18	19	20	21	22
XVIII	April 9	10	11	12	13	7	8
XIX	April 2	Mar. 27	28	29	30	31	April 1

TO make uſe of the preceding Table, find the Sunday Letter for the Year in the Uppermoſt Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and againſt the Prime, in the ſame Line under the Sunday Letter, you have the Day of the Month on which *Eaſter* falleth that Year. But, note, That the Name of the Month is ſet on the Left Hand, or juſt with the Figure, and followeth not, as in other Tables, by Deſcent, but Collateral.

A TABLE of the Moveable FEASTS for Fifty two Years, according to the foregoing Calendar.

The Year of our LORD	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first Day of Lent.
1752	5	25	G	6	Feb. 18	Mar. 7
1753	6	6	F		10	Feb. 27
1754	7	17	E	4	2	12
1755	8	28	D	5	Jan. 26	Mar. 3
1756	9	9	C	5	Feb. 15	Feb. 23
1757	10	20	B	4	6	8
1758	11	1	A	2	Jan. 22	28
1759	12	12	G	5	Feb. 11	20
1760	13	23	F	3	3	4
1761	14	4	E	1	Jan. 18	24
1762	15	15	D	4	Feb. 7	16
1763	16	26	C	3	Jan. 30	Mar. 7
1764	17	7	B	6	Feb. 19	Feb. 20
1765	18	18	A	3	3	12
1766	19	0	G	3	Jan. 20	Mar. 4
1767	1	11	F	2	Feb. 15	Feb. 17
1768	2	22	E	5	Jan. 31	8
1769	3	3	D	3	22	28
1770	4	14	C	2	Feb. 11	13
1771	5	25	B	5	Jan. 27	Mar. 4
1772	6	6	A	2	Feb. 16	Feb. 24
1773	7	17	G	5	7	16
1774	8	28	F	4	Jan. 30	Mar. 1
1775	9	9	E	3	Feb. 12	Feb. 21
1776	10	20	D	5	4	12
1777	11	1	C	4	Jan. 26	Mar. 4
1778	12	12	B	2	Feb. 15	Feb. 17
1779	13	23	A	5	Jan. 31	9
1780	14	4	G	3	23	28
1781	15	15	F	2	Feb. 11	13
1782	16	26	E	5	Jan. 27	Mar. 5
1783	17	7	D	4	Feb. 16	Feb. 25
1784	18	18	C	2	8	9
1785	19	0	B	5	Jan. 23	Mar. 1
1786	1	11	A	4	Feb. 12	Feb. 21
1787	2	22	G	1	4	6
1788	3	3	F	4	Jan. 20	25
1789	4	14	E	3	Feb. 8	17
1790	5	25	D	6	Jan. 31	Mar. 9
1791	6	6	C	4	Feb. 20	Feb. 22
1792	7	17	B	2	5	13
1793	8	28	A	5	Jan. 27	Mar. 5
1794	9	9	G	3	Feb. 16	Feb. 18
1795	10	20	F	2	1	10
1796	11	1	E	5	Jan. 24	Mar. 1
1797	12	12	D	3	Feb. 12	Feb. 21
1798	13	23	C	5	4	6
1799	14	4	B	4	Jan. 20	26
1800	15	15	A	1	Feb. 9	18
1801	16	26	G	4	1	Mar. 3
1802	17	7	F	3	14	Feb. 23
1803	18	18	E	5	6	15
1804	19	18	D	3	Jan. 29	

A TABLE

A TABLE of the Moveable FEASTS for Fifty-two Years, according to the foregoing Calendar.

The Year of our LORD	Easter-day.	Rogation Sunday.	Ascension-day.	Whitsunday	Sundays after Trinity.	Advent Sunday.
1752						Dec. 3
1753	Apr. 22	May 27	May 31	June 10	23	2
1754	14	19	23	2	24	1
1755	Mar. 30	4	8	May 18	26	Nov. 30
1756	Apr. 18	23	27	June 6	23	28
1757	10	15	19	May 29	24	27
1758	Mar. 26	Apr. 30	4	14	27	Dec. 3
1759	Apr. 15	May 20	24	June 3	24	2
1760	6	11	15	May 25	25	Nov. 30
1761	Mar. 22	Apr. 26	Apr. 30	10	27	29
1762	Apr. 11	May 16	May 20	30	24	28
1763	3	8	12	22	25	27
1764	22	27	31	June 10	23	Dec. 2
1765	7	12	16	May 26	25	1
1766	Mar. 30	4	8	18	26	Nov. 30
1767	Apr. 19	24	28	June 7	23	29
1768	3	8	12	May 22	25	27
1769	Mar. 26	Apr. 30	4	14	27	Dec. 3
1770	Apr. 15	May 20	24	June 3	24	2
1771	Mar. 31	5	9	May 19	26	1
1772	Apr. 19	24	28	June 7	23	Nov. 29
1773	11	16	20	May 30	24	28
1774	3	8	12	22	25	27
1775	16	21	25	June 4	24	Dec. 3
1776	7	12	16	May 26	25	1
1777	Mar. 30	4	8	18	26	Nov. 30
1778	Apr. 19	24	28	June 7	23	29
1779	4	9	13	May 23	25	28
1780	Mar. 26	Apr. 30	4	14	27	Dec. 3
1781	Apr. 15	May 20	24	June 3	24	2
1782	Mar. 31	5	9	May 19	26	1
1783	Apr. 20	25	29	June 8	23	Nov. 30
1784	11	16	20	May 30	24	28
1785	Mar. 27	1	5	15	26	27
1786	Apr. 16	21	25	June 4	24	Dec. 3
1787	8	13	17	May 27	25	2
1788	Mar. 23	Apr. 27	1	11	27	Nov. 30
1789	Apr. 12	May 17	21	31	24	29
1790	4	9	13	23	25	28
1791	24	29	June 2	June 12	22	27
1792	8	13	May 17	May 27	25	Dec. 2
1793	Mar. 31	5	9	19	26	1
1794	Apr. 20	25	29	June 8	23	Nov. 30
1795	5	10	14	May 24	25	29
1796	Mar. 27	1	5	15	26	27
1797	Apr. 16	21	25	June 4	24	Dec. 3
1798	8	13	17	May 27	25	2
1799	Mar. 24	Apr. 28	2	12	27	1
1800	Apr. 13	May 18	22	June 1	24	Nov. 30
1801	5	10	14	May 24	25	29
1802	18	23	27	June 6	23	28
1803	10	15	19	May 29	24	27
1804	1	6	10	20	26	Dec. 2

A TABLE

A TABLE of the Moveable FEASTS, according to the ſeveral Days that EASTER can poſſibly fall upon.

Easter-day.	Sundays after Epiphany.	Septuageſima Sunday.	The First Day of Lent.	Rogation Sunday.	Aſcenſion-day.	Whitſun-day.	Sundays after Trinity.	Advent Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
23	1	19	5	27	May 1	11	27	30
24	1	20	6	28	2	12	27	Dec. 1
25	2	21	7	29	3	13	27	2
26	2	22	8	30	4	14	27	3
27	2	23	9	May 1	5	15	26	Nov. 27
28	2	24	10	2	6	16	26	28
29	2	25	11	3	7	17	26	29
30	2	26	12	4	8	18	26	30
31	2	27	13	5	9	19	26	Dec. 1
April 1	3	28	14	6	10	20	26	2
2	3	29	15	7	11	21	26	3
3	3	30	16	8	12	22	25	Nov. 27
4	3	31	17	9	13	23	25	28
5	3	Feb. 1	18	10	14	24	25	29
6	3	2	19	11	15	25	25	30
7	3	3	20	12	16	26	25	Dec. 1
8	4	4	21	13	17	27	25	2
9	4	5	22	14	18	28	25	3
10	4	6	23	15	19	29	24	Nov. 27
11	4	7	24	16	20	30	24	28
12	4	8	25	17	21	31	24	29
13	4	9	26	18	22	June 1	24	30
14	4	10	27	19	23	2	24	Dec. 1
15	5	11	28	20	24	3	24	2
16	5	12	Mar. 1	21	25	4	24	3
17	5	13	2	22	26	5	23	Nov. 27
18	5	14	3	23	27	6	23	28
19	5	15	4	24	28	7	23	29
20	5	16	5	25	29	8	23	30
21	5	17	6	26	30	9	23	Dec. 1
22	6	18	7	27	31	10	23	2
23	6	19	8	28	June 1	11	23	3
24	6	20	9	29	2	12	22	Nov. 27
25	6	21	10	30	3	13	22	28

Note, That in a Biſſextile or Leap-Year, the Number of Sundays after Epiphany will be the ſame, as if *Eaſter-day* had fallen one Day later than it really does. And for the ſame Reaſon, one Day muſt in every Leap-Year be added to the Day of the Month given by the Table for *Septuageſima* Sunday: And the like muſt be done for the Firſt Day of *Lent* (commonly called *Aſh-wedneſday*) unleſs the Table gives ſome Day in the Month of *March* for it; for in that Caſe the Day given by the Table is the right Day.

TABLE

TABLE to find *EASTER DAY*, from the Year 1900, to the Year 2199, inclusive.

Golden Numbers.	Day of the Month.		Sunday Letters.
14	March	22	D
3		23	E
		24	F
11		25	G
		26	A
19		27	B
8		28	C
		29	D
16		30	E
5		31	F
	April	1	G
13		2	A
2		3	B
		4	C
10		5	D
		6	E
18		7	F
7		8	G
		9	A
15		10	B
4		11	C
		12	D
12		13	E
1		14	F
		15	G
9		16	A
17		17	B
6		18	C
		19	D
		20	E
		21	F
		22	G
		23	A
		24	B
		25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paſchal Full Moons till the Year of our LORD 1900; at which Time, in order that the Eccleſiaſtical Full Moons may fall nearly on the ſame Days with the real Full Moons, the Golden Numbers muſt be removed to different Days of the Calendar, as is done in the annexed Table, which contains ſo much of the Calendar then to be uſed, as is neceſſary for finding the Paſchal Full Moons and the Feaſt of EASTER, from the Year 1900 to the Year 2199 inclusive. This Table is to be made uſe of, in all reſpects, as the Firſt Table before inſerted, for finding EASTER till the Year 1899.

General

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and alſo the Number, which in Table I. ſtandeth at the top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter which ſtandeth under that Number at the Top of the Table is the Sunday Letter.

TABLE II.

TABLE II.

1	2 Years of our Lord.	3	1	2 Years of our Lord.	3
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, conſiſting of entire hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following; look in the Second Column of Table II. for the given Year, conſiſting of entire Hundreds, and Note the Number or Cypher which ſtands againſt it in the Third Column; then, in Table III. look for the ſame Number in the Column under any given Golden Number, which when ye have found, guide your Eye Side-ways to the Left Hand, and in the Firſt Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar during that Period of One hundred Year.

The Letter B prefixed to certain Hundredth Years in Table II. denotes thoſe Years which are ſtill to be accounted Biſſextile or Leap Years, in the New Calendar; whereas all the other Hundredth Years are to be accounted only Common Years.

Paſchal Full Moon.	Sunday Letter.	The GOLDEN NUMBERS.																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	30	11	22	3	14	25

The Order for MORNING and EVENING PRAYER, Daily to be ſaid and uſed throughout the Year.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed Place of the Church, Chapel, or Chancel; except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in Times paſt.

And here is to be noted, That ſuch Ornaments of the Church, and of the Miniſters thereof, at all Times of their Miniſtration, ſhall be retained, and be in Uſe, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

THE

The ORDER for
MORNING PRAYER,
Daily throughout the Year.

¶ *At the Beginning of Morning Prayer the Miniſter ſhall read with a loud Voice the following Sentence of the Scriptures; and then he ſhall ſay that which is written after the ſaid Sentence:*

HIDE thy face from my ſins, and blot out all mine iniquities. *Pſalm* li. 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge our manifold ſins and wickedneſs: Wherefore I pray and beſeech you, to accompany me with a pure heart and humble voice, ſaying after me,

¶ *A general Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent: And grant, O moſt merciful Father, That we may hereafter live a godly, righteous, and ſober life; To the glory of thy holy Name. Amen.

¶ *The People ſhall anſwer here, and at the End of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer with an audible Voice; the People alſo kneeling, and repeating it with him.*

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then*

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips,

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Prieſt. Praiſe ye the Lord.

Anſw. The Lord's Name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following; except on* Eaſter-day, *upon which another Anthem is appointed: And on the Nineteenth Day of every Month it is not to be read here, but in the ordinary Courſe of the Pſalms.*

Venite, exultemus Domino.

PSAL. xcv.

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

For the Lord is a great God: in his hand are all the corners of the earth.

O come, let us worſhip: and kneel before the Lord our Maker. Amen.

¶ *Then ſhall follow the Pſalm in order as appointed.*

¶ *Then ſhall be read diſtinctly with an audible Voice the Leſſon, as is appointed in the Calendar; he that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that ſhall be ſaid or ſung, in* Engliſh, *the Hymn called* Te Deum laudamus, *daily throughout the Year.*

¶ *Note, That before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter, of ſuch a Book: *And after every Leſſon,* Here endeth the Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

We worſhip thy Name: without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us. Amen.

PSAL. c. *Jubilate Deo.*

OBE joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

For

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation. Amen.

¶ *Then ſhall be ſung or ſaid the Creed (recommended to be ſpoken in a ſlow, loud, and ſolemn Voice) by the Miniſter, and the People, ſtanding.*

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his Son, our Lord.

I believe in the Holy Ghoſt; The Forgiveneſs of Sins; And the Life everlaſting. Amen.

¶ *Then the Prieſt ſtanding up ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſw. O Lord, ſave thy People.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy Holy Spirit from us.

¶ *The Collect for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; Defend us in the ſame with thy mighty power; and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Choirs and Places where they ſing, here followeth the Anthem.*

¶ The LITANY,

Or General Supplication, *to be ſung or ſaid upon* Sundays, Wedneſdays, *and* Fridays, *and at other Times when it ſhall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us, miſerable ſinners.

O God the Father of heaven: have mercy upon us, miſerable ſinners.

From all blindneſs of heart; from pride, vain glory, and hypocriſy; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

That it may pleaſe thee to govern thy holy Church in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs the Magiſtrates; giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations, unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to help, and comfort, all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Let us pray.

O God, we have heard, and our Fathers have declared, the noble works that thou didſt in their days, and in the old Time before them.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Prieſt. O Lord, let thy mercy be ſhewed upon us;

Anſw. As we do put our truſt in thee. *Amen.*

Here endeth the Litany.

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, Moſt heartily we beſeech thee, with thy favour to behold our moſt gracious Sovereign Lord King GEORGE; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will: Endue him plenteouſly with heavenly gifts; ſtrengthen him that he may overcome all his enemies; and after this life attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, we humbly beſeech thee to bleſs our gracious Queen CHARLOTTE, His Royal Highneſs GEORGE Prince of Wales, and all the Royal Family: Endue them with thy Holy Spirit; proſper them with all happineſs; and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace, at this time, to make our ſupplications unto thee: Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be

be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE Grace of our Lord Jeſus Chriſt, and the love of God, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for EVENING PRAYER, Daily throughout the Year.

¶ *At the Beginning of Evening Prayer the Miniſter ſhall read, with a loud Voice,*

WHEN the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* xviii. 27.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs; Wherefore I pray and beſeech you to accompany me with a pure heart and humble voice, ſaying after me.

¶ *A General Confeſſion, to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them

that are penitent; And grant, O moſt merciful Father, That we may hereafter live a godly, righteous, and ſober life; To the glory of thy holy Name. Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lord's Prayer; the People alſo kneeling, and repeating it with him.*

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Then ſhall be ſaid or ſung the Pſalm in order as appointed. Then the Leſſon. Then this Pſalm, except when read in courſe.*

PSAL. xcviii. *Cantate Domine.*

O Sing unto the Lord a new ſong: for he hath done marvellous things.

All the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

With righteouſneſs ſhall he judge the world: and the people with equity. Amen.

¶ *Or elſe this Pſalm; except when it is read in Courſe.*

PSAL. lxvii. *Deus miſereatur.*

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice, and be glad: for thou ſhalt judge the folk righteouſly.

Let the people praiſe thee, O God: then ſhall the earth bring forth her increaſe:

God ſhall bleſs us: and all the ends of the world ſhall fear him. Amen.

¶ *Then ſhall be ſaid or ſung the Creed by the Miniſter, and the People, ſtanding.*

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt, his Son, our Lord;

I believe in the Holy Ghoſt; The Forgiveneſs of Sins; And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling.*

Miniſter.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then

¶ *Then the Prieſt, ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſw. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſw. And mercifully hear us, when we call upon thee.

Prieſt. O God, make clean our hearts within us.

Anſw. And take not thy Holy Spirit from us.

¶ *The Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give; that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through Jeſus Chriſt. Amen.

¶ *In Choirs and Places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the King's Majeſty.*

O Lord our heavenly Father, Moſt heartily we beſeech thee, with thy favour to behold our moſt gracious Sovereign Lord King GEORGE; and ſo repleniſh him with the grace of thy Holy Spirit, that he may alway incline to thy will; Endue him plenteouſly with heavenly gifts; ſtrengthen him that he may overcome all his enemies; and after this life, attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, we humbly beſeech thee to bleſs our gracious Queen CHARLOTTE, His Royal Highneſs GEORGE Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; proſper them with all happineſs; and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time, to make our ſupplications unto thee; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *A Prayer for the High Court of Parliament, tobe read during the Seſſion.*

MOST gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled; That thou wouldeſt be pleaſed to direct and proſper all their Conſultations to the advancement of thy Glory, the good of thy Church, the ſafety, honour, and welfare, of our Sovereign and his Kingdoms. *Amen.*

¶ *A Collect, or Prayer for all Conditions of Men, to be uſed at ſuch Times when the Litany is not appointed to be ſaid.*

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that they may be guided by thy good Spirit, led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. *Amen.*

¶ *A General Thankſgiving.*

ALmighty God, Father of all mercies, we, thine unworthy ſervants, do give thee moſt humble thanks for all thy goodneſs to us, and to all men: [* *particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life; for the means of grace, and for the hope of glory. And we beſeech thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful; and that we may ſhew forth thy praiſe, not only with our lips, but in our lives; walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord. *Amen.*

* This to be ſaid when any that have been prayed for, deſire to return Praiſe.

THE

THE EPISTLES and GOSPELS,

To be uſed throughout the Year.

The firſt Sunday in Advent.

The Epiſtle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

The Goſpel. S. Matth. xxi. 1.

WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt, the foal of an aſs. And the diſciples went, and did as Jeſus commanded them; and brought the aſs, and the colt, and put on them their clothes, and they ſet him

thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: Bleſſed is he that cometh in the Name of the Lord, Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus the Prophet of Nazareth of Galilee. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

The ſecond Sunday in Advent.

The Epiſtle. Rom. xv. 4.

WHatſoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scriptures, might have hope. Now the God of patience and conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus: That ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers: And that the Gentiles might glorify God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy Name. And again he ſaith, Rejoice, ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

The Goſpel. S. Luke xxi. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring; men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they

ſee

ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable; Behold the fig-tree, and all the trees; when they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled. Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent.

The Epiſtle. 1 Cor. iv. 1.

LET a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the myſteries of God. Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgement: yea, I judge not mine own ſelf. For I know nothing by myſelf, yet am I not hereby juſtified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

The Goſpel. S. Matth. xi. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in kings' houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Epiſtle. Phil. iv. 4.

REjoice in the Lord alway; and again I ſay, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. John. i. 19.

THIS is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize with water; but there ſtandeth one among you whom ye know not: He it is who, coming after me, is preferred before me, whoſe ſhoe's latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Chriſtmas-day.

The Epiſtle. Hebr. i. 1.

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son. And again, when

he

he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth.

St. Stephen's *Day.*

For the Epistle. Acts vii. 55.

STephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they

they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him: and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel. S. Matth. xxiii. 34.

BEhold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.

Saint John *the Evangeliſt's Day.*

The Epiſtle. 1 S. John i. 1.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us). That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus

Chriſt

Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us.

The Goſpel. S. John xxi. 19.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved following, (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?) Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe, that even the world itſelf could not contain the books that ſhould be written.

The Innocents' Day.

For the Epiſtle. Rev. xiv. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: and no man could learn that ſong, but the hundred and forty and four thouſand, which were redemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. Matth. ii. 13.

THE angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee

thee word: for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

The Epiſtle. Gal. iv. 1.

NOW I ſay that the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world: but when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. S. Matth. i. 18.

THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together), ſhe was found with child of the Holy Ghoſt. Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a ſon, and thou ſhalt call his Name JESUS: for he ſhall ſave his people from their ſins. (Now all this was done,

done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his Name Emmanuel, which, being interpreted, is, God with us.) Then Joſeph, being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born Son; and he called his Name JESUS.

The Circumciſion of Chriſt.

The Epiſtle. Rom. iv. 18.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: and the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe, That he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. S. Luke ii. 15.

AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard

and

and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſion of the child, his Name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The ſame Epiſtle, and Goſpel, ſhall ſerve for every Day after, unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Epiſtle. Epheſ. iii. 1.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the myſtery, (as I wrote afore in few words, whereby when ye read, ye may underſtand my knowledge in the myſtery of Chriſt), which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: In whom we have boldneſs, and acceſs with confidence by the faith of him.

The Goſpel. S. Matth. ii. 1.

WHEN Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet,

And

And thou Bethlehem, in the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor, that ſhall rule my people Iſrael. Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Epiſtle. Rom. xii. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another.

The Goſpel. S. Luke ii. 41.

NOW his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not of it. But they, ſuppoſing him to have been in the company, went a day's journey; and they ſought him among their kinſfolk and acquaintance. And

when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

The ſecond Sunday after the Epiphany.

The Epiſtle. Rom. xii. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoicing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs, and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called, and his diſciples, to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not

not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew), the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

The third Sunday after the Epiphany.

The Epiſtle. Rom. xii. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. S. Matth. viii. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will; be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and

heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Epiſtle. Rom. xiii. 1.

LET every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience' ſake. For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Matth. viii. 23.

AND when he was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us; we periſh. And he ſaith unto

unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus; and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Epiſtle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God and the Father by him.

The Goſpel. S. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which ſowed good ſeed in his field: But, while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the

tares alſo. So the ſervants of the houſeholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt, while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Epiſtle. 1 S. John iii. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs, is righteous, even as he is righteous. He that committeth ſin, is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. S. Matth. xxiv. 23.

THEN if any man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For wheresoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days,

ſhall

ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Epiſtle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection; leſt that by any means when I have preached to others, I myſelf ſhould be a caſtaway.

The Goſpel. S. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an houſeholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a penny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a

penny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this laſt, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Epiſtle. 2 Cor. xi. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, wherein-ſoever any is bold, (I ſpeak fooliſhly), I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods, Once was I ſtoned; Thrice I ſuffered ſhipwreck; A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren: in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Goſpel. S. Luke viii. 4.

WHEN much people were gathered together, and were come to him out

out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was trodden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the Word of God. Thoſe by the way-ſide, are they that hear: then cometh the devil, and taketh away the Word out of their hearts, leſt they ſhould believe, and be ſaved. They on the rock, are they, which, when they hear, receive the Word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which, in an honeſt and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Epiſtle. 1 Cor. xiii. 1.

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things.

Charity

Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know, even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel. S. Luke xviii. 31.

THEN Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man, ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death: and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: And hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus, thou ſon of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me. And Jeſus ſtood, and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people, when they ſaw it, gave praiſe unto God.

The firſt Day of Lent, commonly called Aſhwedneſday.

For the Epiſtle. Joel ii. 12.

TURN ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rend your heart, and

and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly; gather the people, ſanctify the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?

The Goſpel. S. Matth. vi. 16.

WHEN ye faſt, be not as the hypocrites, of a ſad countenance; for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee openly. Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

The first Sunday in Lent.

The Epiſtle. 2 Cor. vi. 1.

WE then, as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain: (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation:) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by

by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. S. Matth. iv. 1.

THEN was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days and forty nights, he was afterward an-hungered. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtered unto him.

The ſecond Sunday in Lent.

The Epiſtle. 1 Theſſ. iv. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that

that the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man but God, who hath alſo given unto us his Holy Spirit.

The Goſpel. S. Matth. xv. 21.

JESUS went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the children's bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Epiſtle. Epheſ. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light, (For the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth,) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

But

But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke xi. 14.

JESUS was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others, tempting him, ſought of him a ſign from heaven. But he, knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe, whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the Word of God, and keep it.

The fourth Sunday in Lent.

The Epiſtle. Gal. iv. 21.

TELL me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the fleſh; but he of the free

free woman, was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the Spirit; even ſo it is now. Nevertheleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. S. John vi. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred pennyworth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when

they

they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Epiſtle. Heb. ix. 11.

CHRIST being come an high Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel. S. John viii. 46.

JESUS ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory: there is one that ſeeketh and judgeth. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf? Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my Father that honoureth me, of whom ye ſay, that he is your God: yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying. Your Father Abraham rejoiced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen

ſeen Abraham? Jeſus ſaid unto them, Verily, verily, I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The Sunday next before Eaſter.

The Epiſtle. Phil. ii. 5.

LET this mind be in you, which was alſo in Chriſt Jeſus: who, being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore, God alſo hath highly exalted him, and given him a Name which is above every name; that at the Name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel. S. Matth. xxvii. 1.

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters' field, to bury ſtrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters' field, as the Lord appointed me.) And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief

prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner called Barabbas. Therefore, when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt? (For he knew that for envy they had delivered him.) When he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it. Then anſwered all the people, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band of ſoldiers. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews. And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull, they gave him vinegar to drink, mingled with gall: and when he had

taſted

taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled, which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo which were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land, unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus, when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of ſaints, which ſlept, aroſe, and came out of the graves, after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

Monday before Eaſter.

For the Epiſtle. Iſai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel travelling in the great-

neſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth. I will mention the loving kindneſſes of the Lord, and the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes. For he ſaid, Surely they are my people, children that will not lie: ſo he was their Saviour. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought againſt them. Then he remembered the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the ſea, with the ſhepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting Name? That led them through the deep as an horſe in the wilderneſs, that they ſhould not ſtumble? As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious Name. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: Where is thy zeal, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from

from everlaſting. O Lord, why haſt thou made us to err from thy ways? and hardened our heart from thy fear? Return, for thy ſervants' ſake, the tribes of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have trodden down thy ſanctuary. We are thine, thou never bareſt rule over them; they were not called by thy Name.

The Goſpel. S. Mark xiv. 1.

AFTER two days was the feaſt of the paſſover, and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death. But they ſaid, Not on the feaſt-day, leſt there be an uproar of the people. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter box of ointment of ſpikenard, very precious; and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? For it might have been ſold for more than three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me. For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of, for a memorial of her. And Judas Iſcariot, one of the twelve, went unto the chief prieſts to betray him unto them. And when they heard it, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed and prepared: there

make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you, which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve, that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy; and ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible, the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee; take away this cup from me: nevertheleſs, not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch

one

one hour? Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again, (for their eyes were heavy), neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude, with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter; and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes. And Peter followed him afar off, even into the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts and all the council ſought for witneſs againſt Jeſus, to put him to death; and found none. (For many bare falſe witneſs againſt him, but their witneſs agreed not together.) And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and within three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and an-

ſwered nothing. Again the high prieſt aſked him, and ſaid unto him, Art thou the Chriſt the Son of the Bleſſed? And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes? ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy. And the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt; and when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

Tueſday before Eaſter.

For the Epiſtle. Iſai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me; who will contend with me? let us ſtand together; who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment: the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light?

let

let him truſt in the Name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs yourſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The Goſpel. S. Mark xv. 1.

AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate aſked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews? (For he knew that the chief prieſts had delivered him for envy.) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And ſo Pilate, willing to content the people, releaſed Barabbas unto them; and delivered Jeſus, when he had ſcourged him, to be crucified. And the ſoldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to ſalute him, Hail, king of the Jews! And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees worſhipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who paſſed by, coming

coming out of the country, the father of Alexander and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors. And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others, himſelf he cannot ſave. Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him. And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran, and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

Wedneſday before Eaſter.

The Epiſtle. Heb. ix. 16.

WHERE a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: for a teſtament is of force after men are dead; otherwiſe, it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood. For when Moſes had ſpoken every precept to all the people, according to

the law, he took the blood of calves, and of goats, with water, and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament, which God hath enjoined unto you. Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood: and without ſhedding of blood is no remiſſion. It was therefore neceſſary, that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us: nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with blood of others: (for then muſt he often have ſuffered ſince the foundation of the world:) but now once, in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgement: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin, unto ſalvation.

The Goſpel. S. Luke xxii. 1.

NOW the feaſt of unleavened bread drew nigh, which is called the Paſſover. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people. Then entered Satan into Judas, ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entereth in. And ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper

upper room furniſhed: there make ready. And they went, and found as he had ſaid unto them: and they made ready the paſſover. And when the hour was come, he ſat down, and the twelve Apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among yourſelves. For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you: this do in remembrance of me. Likewiſe alſo the cup, after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto that man, by whom he is betrayed. And they began to enquire among themſelves, which of them it was that ſhould do this thing. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? But I am among you as he that ſerveth. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael. And the Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee, both into priſon, and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now, he that hath a purſe, let him take it, and

and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. For I ſay unto you, that this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him. And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a ſtone's caſt, and kneeled down, and prayed, ſaying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony, he prayed more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow; and ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote the ſervant of the high prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took they him, and led him, and brought him into the high prieſt's houſe. And Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour

hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately, while he yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jeſus mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes, came together, and led him into their council, ſaying, Art thou the Chriſt? Tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo aſk you, you will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle. 1 Cor. xi. 17.

IN this that I declare unto you, I praiſe you not; that you come together, not for the better, but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink

it,

it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge ourſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. Luke xxiii. 1.

THE whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Cæſar, ſaying, that he himſelf is Chriſt a king. And Pilate aſked him, ſaying, Art thou the king of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate, when he had called together the chief prieſts, and the rulers, and the

people,

people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. (For of neceſſity he muſt releaſe one unto them at the feaſt.) And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder, was caſt in priſon.) Pilate therefore, willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them and of the chief prieſts prevailed. And Pilate gave ſentence that it ſhould be as they required. And he releaſed unto them him, that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children. For behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding: and the rulers alſo with them derided him, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming

to

to him, and offering him vinegar, and ſaying, If thou be the king of the Jews, ſave thyſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour, and there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

The Epiſtle. Hebr. x. 1.

THE law, having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect. For then, would they not have ceaſed to be offered? becauſe that the worſhippers, once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin, thou wouldeſt

not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins: But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified. Whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord; I will put my laws into their hearts, and in their minds will I write them: and their ſins and iniquities will I remember no more. Now, where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: And having an high Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed:) and let us conſider one another to provoke unto love, and to good works: not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching.

The Goſpel. S. John xix. 1.

PILATE therefore took Jeſus, and ſcourged him. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail, king of the Jews! and they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man! When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him: for I find no fault in him.

The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgement-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſar's friend: Whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgement-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Cæſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus, and led him away. And he, bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts, (to every ſoldier a part), and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things there-

fore the ſoldiers did. Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus, knowing that all things were now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high-day,) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done, that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again another ſcripture ſaith, They ſhall look on him whom they pierced.

Eaſter-Even.

The Epiſtle. 1 S. Pet. iii. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God,) being put to death in the fleſh, but quickened by the Spirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto, even Baptiſm, doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God,) by the reſurrection of

Jeſus

Jeſus Chriſt: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made ſubject unto him.

The Goſpel. S. Mat. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple: He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch, go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

EASTER-DAY.

The Epiſtle. Col. iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things' ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime, when ye lived in them.

The Goſpel. S. John xx. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth, and cometh to Simon Peter, and to the other diſ-

ciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together: and the other diſciple did outrun Peter, and came firſt to the ſepulchre: and he ſtooping down, and looking in, ſaw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed. For as yet they knew not the Scripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Monday in Eaſter-week.

For the Epiſtle. Acts x. 34.

PETER opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all;) that word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he who was ordained of God, to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

The Goſpel. S. Luke xxiv. 13.

BEhold, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened.

And

And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk and are ſad? And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he who ſhould have redeemed Iſrael: and beſide all this, to-day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us, went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the Scriptures the things concerning himſelf. And they drew nigh unto the village, whither they went: and he made as though he would have gone farther. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent: and he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tueſday in Eaſter-week.

For the Epiſtle. Acts xiii. 26.

MEN and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled them in condemning him. And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead: And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee. And as concerning that he raiſed him up from the dead, (now no more to return to corruption), he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thine Holy One to ſee corruption. For David, after he had ſerved his own generation, by the will of God fell on ſleep, and was laid unto his fathers, and ſaw corruption: But he whom God raiſed again, ſaw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

The Goſpel. S. Luke xxiv. 36.

JESUS himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken,

he

he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Epistle. 1 S. John v. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. S. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side.

Then

Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.

The Epiſtle. 1 S. Pet. ii. 19.

THIS is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: Who did no ſin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. S. John x. 11.

JESUS ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

The third Sunday after Eaſter.

The Epiſtle. 1 S. Pet. ii. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt

honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs; but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Goſpel. S. John xvi. 16.

JESUS ſaid to his diſciples, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me: and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me? Verily, verily, I ſay unto you, That ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman, when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

The fourth Sunday after Eaſter.

The Epiſtle. S. James i. 17.

EVery good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us, with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath: for the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all

all filthineſs, and ſuperfluity of naughtineſs; and receive with meekneſs the ingrafted Word, which is able to ſave your ſouls.

The Goſpel. S. John xvi. 5.

JESUS ſaid unto his diſciples, Now I go my way to him that ſent me, and none of you aſketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement: Of ſin, becauſe they believe not on me: Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more: Of judgement, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath are mine: therefore ſaid I, That he ſhall take of mine, and ſhall ſhew it unto you.

The fifth Sunday after Eaſter.

The Epiſtle. S. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glaſs: For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

The Goſpel. S. John xvi. 23.

VErily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name. Aſk, and ye ſhall receive, that your joy may be full.

full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my Name: and I ſay not unto you, that I will pray the Father for you: for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion Day.

For the Epiſtle. Acts i. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghoſt, had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked

looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus, which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel. S. Mark xvi. 14.

JESUS appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion Day.

The Epiſtle. 1 S. Pet. iv. 7.

THE end of all things is at hand: be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. S. John xv. 26. *and Part of Chap.* xvi.

WHEN the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever

ever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

WHITSUNDAY.

For the Epiſtle. Acts ii. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians; we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. John xiv. 15.

JESUS ſaid unto his diſciples, If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him,

(not

(not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine; but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Monday in Whitſun-week.

For the Epiſtle. Acts x. 34.

THEN Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all;) that word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm which John preached: How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he

he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. S. John iii. 16.

GOD ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already; becauſe he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt that they are wrought in God.

Tueſday in Whitſun-week.

For the Epiſtle. Acts viii. 14.

WHEN the Apoſtles, who were at Jeruſalem, heard that Samaria had received the Word of God, they ſent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghoſt. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jeſus.) Then laid they their hands on them, and they received the Holy Ghoſt.

The Goſpel. S. John x. 1.

VERILY, verily, I ſay unto you, He that entereth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entereth in by the door, is the

ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers: but the ſheep did not hear them. I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

For the Epiſtle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne. And he that ſat was, to look upon, like a jaſper and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices: And there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and

and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever; and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created.

The Goſpel. S. John iii. 1.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily, I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not, how ſhall ye believe, if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The first Sunday after Trinity.

The Epiſtle. 1 S. John iv. 7.

BEloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is

love. In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen, and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement: becauſe as he is, ſo are we in this world. There is no fear in love; but perfect love caſteth out fear, becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, That he who loveth God, love his brother alſo.

The Goſpel. S. Luke xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of ſores, and deſiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his ſores. And it came to paſs, that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is

is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe: for I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

The ſecond Sunday after Trinity.

The Epiſtle. 1 S. John iii. 13.

MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, That we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. S. Luke xiv. 16.

A Certain man made a great ſupper, and bade many: and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe. The firſt ſaid unto him,

I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the highways and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

The third Sunday after Trinity.

The Epiſtle. 1 S. Peter v. 5.

ALL of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time: caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour: Whom reſiſt ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel. S. Luke xv. 1.

THEN drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you,

you. That likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Epiſtle. Rom. viii. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. S. Luke vi. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter: but every one that is perfect, ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye,

and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Epiſtle. 1 S. Pet. iii. 8.

BE ye all of one mind, having compaſſion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs' ſake, happy are ye: and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts.

The Goſpel. S. Luke v. 1.

IT came to paſs, that as the people preſſed upon him to hear the Word of God, he ſtood by the lake of Genneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes; and their net brake. And they beckoned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: and ſo was alſo James and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The

The ſixth Sunday after Trinity.

The Epiſtle. Rom. vi. 3.

KNOW ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection; Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him: knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. S. Matth. v. 20.

JESUS ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee, leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Epiſtle. Rom. vi. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have

have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. S. Mark viii. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And he aſked them, How many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets. And they that had eaten, were about four thouſand: and he ſent them away.

The eighth Sunday after Trinity.

The Epiſtle. Rom. viii. 12.

BRethren, we are debtors, not to the fleſh, to live after the fleſh: For if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortify the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The

The Gospel. S. Matth. vii. 15.

BEware of false prophets, which come to you in sheeps' cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Epistle. 1 Cor. x. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation also, make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich

rich man who had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the Mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Epiſtle. 1 Cor. xii. 1.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The

The Goſpel. S. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought; ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Epiſtle. 1 Cor. xv. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received; how that Chriſt died for our ſins according to the Scriptures: and that he was buried; and that he roſe again the third day according to the Scriptures: and that he was ſeen of Cephas, then of the twelve. After that, he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that, he was ſeen of James; then of all the Apoſtles. And laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am; and his grace, which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore, whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel. S. Luke xviii. 9.

JESUS ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican.

lican. The Phariſee ſtood, and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Epiſtle. 2 Cor. iii. 4.

SUCH truſt have we, thro' Chriſt, to God-ward: Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency is of God: Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. Mark vii. 31.

JESUS, departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue: and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it; and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

B

Thirteenth Sunday after Trinity.

The Epiſtle. Gal. iii. 16.

TO Abraham and his ſeed were the promiſes made.

He

He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. S. Luke x. 23.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? How readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain Prieſt that way; and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oil and wine; and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow, when he departed,

departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Epiſtle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.

The Goſpel. S. Luke xvii. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go, ſhew yourſelves unto the prieſts. And it came to paſs that, as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way; thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Epiſtle. Gal. vi. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed, keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The Goſpel. S. Matth. vi. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other: Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin; And yet I ſay unto you, that even Solomon, in all his glory, was not arrayed like one of theſe. Wherefore, if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? or, Wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the

things of itſelf: ſufficient unto the day is the evil thereof.

The ſixteenth Sunday after Trinity.

The Epiſtle. Epheſ. iii. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; That Chriſt may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or or think, according to the power that worketh in us, unto him be glory in the Church, by Chriſt Jeſus, throughout all ages, world without end. Amen.

The Goſpel. S. Luke vii. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain; and many of his diſciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the bier, (and they that bare him ſtood ſtill), and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all: and they glorified God, ſaying, That a great Prophet is riſen up among us; and, That God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The ſeventeenth Sunday after Trinity.

The Epiſtle. Epheſ. iv. 1.

I Therefore, the priſoner of the Lord, beſeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel. S. Luke xiv. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropſy. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him; and he that bade thee and him come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Epiſtle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge: even as the teſtimony of Chriſt was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Matth. xxii. 34.

WHEN the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Ma-

ſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The LORD ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-ſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word, neither durſt any man (from that day forth) aſk him any more queſtions.

The nineteenth Sunday after Trinity.

The Epiſtle. Epheſ. iv. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: That ye put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore, putting away lying, ſpeak every man truth with his neighbour: for we are members one of another. Be ye angry, and ſin not: Let not the ſun go down upon your wrath: neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking, be put away from you,

you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

The Goſpel. S. Matth. ix. 1.

JESUS entered into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſy, lying on a bed. And Jeſus ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe and walk? But that ye may know that the Son of man hath power on earth to forgive ſins. Then ſaith he to the ſick of the palſy, Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Epiſtle. Epheſ. v. 15.

SEE then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore, be ye not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit: ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God.

The Goſpel. S. Matth. xxii. 1.

JESUS ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: and the remnant took his ſervants, and intreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth: and he ſent forth his armies, and deſtroyed

thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The twenty-firſt Sunday after Trinity.

The Epiſtle. Epheſ. vi. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loins girt about with truth, and having on the breaſtplate of righteouſneſs; and your feet ſhod with the preparation of the Goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the Word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel: for which I am an ambaſſador in bonds: that therein I may ſpeak boldly as I ought to ſpeak.

The Goſpel. S. John iv. 46.

THERE was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him

him that he would come down, and heal his ſon: for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him; and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth. And himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

The twenty-ſecond Sunday after Trinity.

The Epiſtle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy), for your fellowſhip in the Goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt: even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement; that ye may approve things that are excellent; that ye may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

The Goſpel. S. Matth. xviii. 21.

PETER ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, Until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who owed him ten thouſand talents. But foraſmuch as he

had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out, and found one of his fellow-ſervants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not: but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me; Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The twenty-third Sunday after Trinity.

The Epiſtle. Phil. iii. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt: whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame: who mind earthly things.) For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. S. Matth. xxii. 15.

THEN went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any

any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Cæſar's. Then ſaith he unto them, Render therefore unto Cæſar, the things which are Cæſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

The Epiſtle. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you; ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding; That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. S. Matth. ix. 18.

WHILE Jeſus ſpake theſe things unto John's diſciples, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe, and followed him, and ſo did his diſciples. (And behold, a woman who was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment: for ſhe ſaid within herſelf, If I may but touch his garment, I ſhall

be whole. But Jeſus turned him about; and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

For the Epiſtle. Jer. xxiii. 5.

BEhold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch; and a King ſhall reign and proſper, and ſhall execute judgement and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his Name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, who brought up the children of Iſrael out of the land of Egypt: but, The Lord liveth, who brought up, and who led the ſeed of the houſe of Iſrael out of the north country, and from all countries whither I had driven them; and they ſhall dwell in their own land.

The Goſpel. S. John vi. 5.

WHEN Jeſus then liſt up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do.) Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, who hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and

and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

¶ *If there be any more Sundays before Advent Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting; and, if there be fewer, the Overplus may be omitted: Provided that this laſt Epiſtle and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrew's Day.

The Epiſtle. Rom. x. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the Word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel. S. Matth. iv. 18.

JESUS walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea; (for they were fiſhers.) And he ſaith unto them,

them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them. And they immediately left the ſhip, and their father, and followed him.

Saint Thomas the Apoſtle.

The Epiſtle. Epheſ. ii. 19.

NOW therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. S. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days, again his diſciples were within, and Thomas with them: Then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing, ye might have life through his Name.

The Converſion of Saint Paul.

For the Epiſtle. Acts ix. 1.

AND Saul, yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues,

that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth; and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem: and here he hath authority from the chief prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Name's ſake. And Ananias went his way, and entered into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed

ſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel. S. Matth. xix. 27.

PETER anſwered and ſaid unto Jeſus, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Name's ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint MARY the Virgin.

For the Epiſtle. Mal. iii. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiner's fire, and like fuller's ſope. And he ſhall ſit as a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow, and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel. S. Luke ii. 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb,

womb, ſhall be called holy to the Lord); and to offer a ſacrifice, according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the Conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace according to thy word. For mine eyes have ſeen thy ſalvation: which thou haſt prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (yea, a ſword ſhall pierce through thy own ſoul alſo), that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity: And ſhe was a widow of about fourſcore and four years, which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias' Day.

For the Epiſtle. Acts i. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty), Men and brethren, this Scripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus. For he was numbered with us, and had obtained part of this miniſtry. Now this man purchaſed

purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His Biſhoprick let another take. Wherefore, of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his Reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apoſtles.

The Goſpel. S. Matth. xi. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

The Annunciation of the bleſſed Virgin Mary.

For the Epiſtle. Iſaiah vii. 10.

MOreover the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God; aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David; Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign; Behold, a virgin ſhall conceive,

conceive, and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chuſe the good.

The Goſpel. S. Luke i. 26.

AND in the ſixth month, the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgin's name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee: bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary: for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his Kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren. For with God nothing ſhall be impoſſible. And Mary ſaid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Epiſtle. Epheſ. iv. 7.

UNTO every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

The Goſpel. S. John xv. 1.

I AM the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

St. Philip and St. James' Day.

The Epiſtle. S. James i. 1.

JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all

all men liberally, and upbraideth not; and it ſhall be given him. But let him aſk in faith, nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. S. John xiv. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled: ye believe in God, believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me: or elſe believe me for the very works' ſake. Verily, verily, I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my Name, I will do it.

Saint Barnabas the Apoſtle.

Saint Barnabas the Apoſtle.

For the Epiſtle. Acts xi. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who, when he came, and had ſeen the grace of God, was glad; and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Cæſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

Saint John Baptiſt's Day.

The Goſpel. S. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my Name, he may give it you.

Saint John Baptiſt.

For the Epiſtle. Iſaiah xl. 1.

COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a highway for our God.

God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the Word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him: behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. S. Luke i. 57.

ELiſabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her. And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake, and praiſed God. And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the

houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us. To perform the mercy promiſed to our fathers, and to remember his holy covenant: the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God; whereby the Day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peter's Day.

For the Epiſtle. Acts xii. 1.

ABout that time, Herod the king ſtretched forh his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon: but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward,

they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. Matth. xvi. 13.

WHEN Jeſus came into the coaſts of Cæſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

For the Epiſtle. Acts xi. 27, and Part of Chap. xii.

IN thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Cæſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. S. Matth. xx. 20.

THEN came to him the mother of Zebedee's children, with her ſons, worſhipping him, and deſiring a

certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with; but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.

For the Epiſtle. Acts v. 12.

BY the hands of the apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomon's porch. And of the reſt durſt no man join himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women;) inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

The Goſpel. S. Luke xxii. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth

ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Epiſtle. 2 Cor. iv. 1.

THerefore, ſeeing we have this miniſtry, as we have received mercy, we faint not: but have renounced the hidden things of diſhoneſty; not walking in craftineſs, nor handling the Word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake. For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. S. Matth. ix. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

Saint Michael and all Angels.

For the Epiſtle, Rev. xii. 7.

THere was war in heaven; Michael and his angels fought againſt the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent,

ſerpent, called the Devil, and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. S. Matth. xviii. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Woe unto the world becauſe of offences: for it muſt needs be that offences come, but woe to that man by whom the offence cometh. Wherefore, if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangeliſt.

The Epiſtle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry. For I am now ready

to

to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtry. And Tychicus have I ſent to Epheſus. The cloak that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copperſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. S. Luke x. 1.

THE Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city, and place, whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways: behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes; and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apoſtles.

The Epiſtle. S. Jude 1.

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained

dained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains, under darkneſs, unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. S. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than the lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Name's ſake, becauſe they know not him that ſent me. If I had not come, and ſpoken unto them, they had not had ſin; but now they have no cloak for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled, that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints' Day.

For the Epiſtle. Rev. vii. 2.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom

whom it was given to hurt the earth and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed: and there were ſealed an hundred and forty and four thouſand of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of the tribe of Gad were ſealed twelve thouſand.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſachar were ſealed twelve thouſand.

Of the tribe of Zabulon were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Goſpel. S. Matth. v. 1.

JESUS ſeeing the multitudes, went up into a mountain: and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs' ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men

men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely, for my ſake. Rejoice and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The ORDER for ADMINISTRATION of the LORD'S SUPPER, OR, HOLY COMMUNION.

¶ *When the Miniſter giveth Warning for the Celebration of the Holy Communion, (which he ſhall always do upon the* Sunday, *or ſome Holyday, immediately preceding) after the Sermon or Homily ended, he ſhall read this Exhortation following:*

DEarly beloved, on —— I intend to celebrate the Lord's Supper: unto which I bid you all; and beſeech you, for Chriſt's ſake, that ye will not refuſe to come thereto.

¶ *SO many as intend to be Partakers of the Holy Communion, ſhall ſignify their Names to the Curate, at leaſt ſome Time the Day before.*

¶ *And if any of thoſe be an open and notorious evil Liver, or have done any Wrong to his Neighbours by Word or Deed, ſo that the Congregation be thereby offended; the Curate having Knowledge thereof, ſhall call him, and advertiſe him, that in any wiſe he preſume not to come to the Lord's Table, until he hath openly declared himſelf to have truly repented, and amended his former naughty Life; that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the Parties, to whom he hath done Wrong; or at leaſt declare himſelf to be in full Purpoſe ſo to do, as ſoon as he conveniently may.*

¶ *The ſame Order ſhall the Curate uſe with thoſe, betwixt whom he perceiveth Malice and Hatred to reign; not ſuffering them to be Partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties ſo at Variance be content to forgive, from the Bottom of his Heart, all that the other hath treſpaſſed againſt him, and to make Amends for that he himſelf hath offended; and the other Party will not be perſuaded to a godly Unity, but remain ſtill in his Frowardneſs and Malice; the Miniſter in that Caſe ought to admit the penitent Perſon to the Holy Communion, and not him that is obſtinate. Provided, that every Miniſter ſo repelling any, as is ſpecified in this or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an Account of the ſame to the Ordinary, within Fourteen Days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending Perſon according to the Canon.*

¶ *The Table at the Communion-time, having a fair white Linen Cloth upon it, ſhall ſtand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt, ſtanding at the North Side of the Table, ſhall ſay the Lord's Prayer, the People kneeling.*

OUR

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Curate ſhall declare unto the People what Holydays or Faſting-days are in the Week following to be obſerved. And then alſo (if Occaſion be) ſhall Notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications, read. And nothing ſhall be proclaimed or publiſhed in the Church, during the Time of Divine Service, but by the Miniſter; nor by him any Thing, but what is preſcribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the Place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then ſhall the Prieſt return to the Lord's Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his Diſcretion.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. S. *Matth.* v. 16.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them. S. *Mat.* vii. 12.

He that ſoweth little, ſhall reap little: Let every man do as he is diſpoſed in his heart; God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

To do good, forget not; with ſuch ſacrifices God is well-pleaſed. *Hebr.* xiii. 16.

Give alms of thy goods, and never turn thy face from any poor man. *Tob.* iv. 7.

Bleſſed be the man that provideth for the ſick and needy. *Pſal.* xli. 1.

¶ *Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit Perſon appointed for that Purpoſe, ſhall receive the Alms for the Poor, and other Devotions of the People, in a decent Baſon, to be provided by the Pariſh for that Purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent, and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay to them that come to receive the Holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours; Draw near, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God.

¶ *Then ſhall this general Confeſſion be made in the Name of all thoſe that are minded to receive the Holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their Knees, and ſaying,*

Almighty

ALmighty God, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we have committed, By thought, word, and deed. We do earneſtly repent, And are heartily ſorry. Have mercy upon us, Have mercy upon us, moſt merciful Father; And grant that we may ever hereafter ſerve thee in newneſs of life, To the honour and glory of thy Name. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop, being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution:*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs to all them that with hearty repentance turn unto him; Have mercy upon you, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet and right that we ſhould at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlaſting God.

Therefore we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Heaven and Earth are full of thy Glory, O Lord, moſt High. *Amen.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both Kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons, in like Manner (if any be preſent) and after that, to the People alſo in order, into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

TAKE and eat this, in remembrance that Chriſt died, and feed on him in thy heart with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

DRINK this, in remembrance that Chriſt's Blood was ſhed, and be thankful.

¶ *Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT.

GRant, we beſeech thee, Almighty God, that the words which we have heard this day may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of Jeſus Chriſt our Lord: and the bleſſing of God Almighty be amongſt you, and remain with you always. *Amen.*

¶ *Note, That every Pariſhioner ſhall communicate at the leaſt three Times in the Year, of which* Eaſter *to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtical Duties accuſtomably due then, and at that Time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable Uſes as the Miniſter and Church-wardens ſhall think fit; wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

THE FORM of SOLEMNIZATION OF MATRIMONY.

¶ *Firſt, the Banns of all that are to be married together muſt be publiſhed in the Church Three ſeveral* Sundays *or Holydays, in the Time of Divine Service, immediately before the Sentences for the Offertory; the Curate ſaying after the accuſtomed Manner:*

I Publiſh the Banns of Marriage between *N.* of —— and *N.* of ——. If any of you know cauſe, or juſt impediment, why theſe two perſons ſhould not be joined together in holy Matrimony, ye are to declare it: This is the firſt [*ſecond*, or *third*] time of aſking.

¶ *And if the Perſons that are to be married dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being Thrice aſked, from the Curate of the other Pariſh.*

¶ *At the Day and Time appointed for Solemnization of Matrimony, the Perſons to be married ſhall come into the Body of the Church with their Friends and Neighbours; and there ſtanding together, the Man on the Right Hand, and the Woman on the Left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered here in the ſight of God, and this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable Eſtate, and which Chriſt adorned and beautified with his preſence, and therefore is not by any to be taken in hand unadviſedly, lightly, or wantonly, but diſcreetly, and in the fear of God; duly conſidering the cauſes for which Matrimony was ordained:

Firſt, For the procreation of children:

Secondly, For a remedy againſt ſin:

Thirdly, For the mutual ſociety, help, and comfort, that the one ought to have of the other, both in proſperity and adverſity.

Therefore, if any can ſhew any juſt cauſe, why they may not lawfully be joined together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking unto the Perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confeſs it.

¶ *At which Day of Marriage, if any Man do allege and declare any Impediment, why they may not be coupled together in Matrimony by God's Law, or the Laws of this Realm; and will be bound, and ſufficient Sureties with him, to the Parties, or elſe put in a Caution, (to the full Value of ſuch Charges as the Perſons to be married do thereby ſuſtain) to prove his Allegation; then the Solemnization muſt be deferred, until ſuch Time as the Truth be tried.*

¶ *If no Impediment be alledged, then ſhall the Curate ſay unto the Man,*

N. WILT thou have this Woman to thy wedded Wife, to live together in the holy Eſtate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in ſickneſs and in health; and forſaking all other, keep thee only unto her, ſo long as ye both ſhall live?

¶ *The Man ſhall anſwer,*

I will.

¶ *Then ſhall the Prieſt ſay unto the Woman,*

N. WILT thou have this Man to thy wedded Huſband, to live together in the holy Eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour, and keep him, in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as ye both ſhall live?

¶ *The Woman ſhall anſwer,*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this Woman to be married to this Man?

¶ *The Miniſter receiving the Woman at her Father's or Friend's Hands, ſhall cauſe the Man with his Right Hand to take the Woman by her Right Hand, and the Man ſhall give unto*

unto the Woman a Ring, laying the ſame upon the Book, with the accuſtomed Duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the Man, to put it on the Fourth Finger of the Woman's Left Hand. And the Man holding the Ring there, and taught by the Prieſt, ſhall ſay,

WITH this Ring I thee wed, with my body I thee worſhip, with my worldly goods I thee endow. Amen.

¶ *Then the Man leaving the Ring upon the Fourth Finger of the Woman's Left Hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, Author of everlaſting life; Send thy bleſſing upon this Man and this Woman; that they may keep the vow and covenant betwixt them made, (whereof this Ring given and received is a pledge); and ever remain in perfect love and peace together. *Amen.*

¶ *Then ſhall the Miniſter ſpeak unto the People:*

FOraſmuch as *N.* and *N.* have conſented together in holy Wedlock, and have witneſſed the ſame before God and this company; I pronounce that they be Man and Wife. Amen.

¶ *After which, if there be no Sermon declaring the Duties of Man and Wife, the Miniſter ſhall read as followeth:*

ALL ye that are married, or intend to take the holy Eſtate of Matrimony upon you, hear what the holy Scripture doth ſay, as touching the duty of Huſbands towards their Wives, and Wives towards their Huſbands:

Saint Paul doth give this commandment to all married men: Huſbands, love your Wives. He that loveth his Wife, loveth himſelf. For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his Wife. Let every one love his Wife even as himſelf. Huſbands, love your Wives, and be not bitter againſt them.

Saint Peter, who was a married man, ſaith, Ye Huſbands, dwell with your Wives according to knowledge; giving honour unto the Wife, as unto the weaker veſſel.

Now likewiſe, ye Wives, hear and learn your duties towards your Huſbands, as ſet forth in Scripture.

Saint Paul teacheth you thus: Wives, ſubmit yourſelves unto your own Huſbands, as unto the Lord. For the Huſband is the head of the Wife. Let the Wife ſee that ſhe reverence her Huſband. Wives, ſubmit yourſelves unto your Huſbands, as it is fit.

Saint Peter alſo doth inſtruct you thus: Ye Wives, be in ſubjection to your Huſbands; that they may be won by the converſation of the Wives; while they behold your chaſte

converſation coupled with fear. Whoſe adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold on apparel; but let it be that which is not corruptible, even the ornament of a meek and quiet ſpirit.

¶ *It is convenient, that the new-married Perſons ſhould receive the holy Communion at the Time of their Marriage, or at the firſt Opportunity after their Marriage.*

THE
Miniſtration of Publick Baptiſm of Infants,
To be uſed in the Church.

¶ *THE People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtered but upon* Sundays, *and other Holydays, when the moſt Number of People come together; as well for that the Congregation there preſent may teſtify the receiving of them that be newly baptized into the Number of Chriſt's Church; as alſo becauſe in the Baptiſm of Infants, every Man preſent may be put in Remembrance of his own Profeſſion made to God in his Baptiſm. For which Cauſe alſo it is expedient that Baptiſm be miniſtered in the vulgar Tongue. Nevertheleſs, (if Neceſſity ſo require) Children may be baptized upon any other Day.*

¶ *And note, That there ſhall be for every Male Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents ſhall give Knowledge thereof over Night, or in the Morning before the Beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his Diſcretion ſhall appoint. And the Prieſt coming to the Font, (which is then to be filled with pure Water), and ſtanding there, ſhall ſay,*

HATH this Child been already baptized, or no?

¶ *If they anſwer,* No; *then ſhall the Prieſt proceed as followeth:*

DEarly beloved, I beſeech you to call upon God the Father, that of his bounteous mercy he will grant to *this Child*, that *he* may be baptized with Water, and received into Chriſt's holy Church, and made *a member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, we beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; and ſanctify *him*, that *he* may be received into Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this trouble-

troubleſome world, that finally *he* may come to everlaſting life. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe:*

DEarly beloved, ye have brought *this Child* to be baptized: Wherefore, *this Infant* muſt faithfully promiſe by you *his* Sureties, that *he* will conſtantly believe God's holy Word, and keep his Commandments.

I demand therefore,

DOST thou in the Name of this Child renounce the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh; ſo that thou wilt not be led by them?

Anſw. I renounce them all.

Miniſter.

DOST thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt, his Son our Lord?

Doſt thou believe in the Holy Ghoſt; the Remiſſion of Sins; and everlaſting Life after death?

Anſw. This I ſtedfaſtly believe.

Miniſter.

WILT thou be baptized in this Faith?

Anſw. That is my deſire.

Miniſter. Wilt thou then obediently keep God's holy will and commandments?

Anſw. I will.

¶ *Then the Prieſt ſhall take the Child into his Hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them, he ſhall ſay,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall ſay.*

WE receive this Child into the Congregation of Chriſt's flock, to continue Chriſt's faithful ſervant unto *his* life's end. Amen.

¶ *Then ſhall be ſaid, all kneeling,*

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this Exhortation following:*

FOraſmuch as *this Child hath* promiſed by you *his* Sureties, to believe in God, and ſerve him; ye muſt remember, that it is your parts and

duties to ſee that *this Infant* be virtuouſly brought up to lead a godly and a Chriſtian life; And ye are to take care that *this Child* be confirmed, ſo ſoon as *he* can ſay the Creed, the Lord's Prayer, and the Ten Commandments.

THE ſame Form may ſerve for private Baptiſm of Infants. And the ſame for Perſons of riper Years, to the End of the Lord's Prayer; omitting what follows it, and ſaying Perſon *inſtead of* Child *or* Infant, *in the Parts preceding.*

A CATECHISM;

That is to ſay, An Inſtruction to be learned of every Perſon, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHAT is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name, and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy Neighbour?

Anſw. My duty towards my Neighbour, is to love him as myſelf, and to do to all men, as I would they ſhould do unto me. To love, honour, and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit myſelf to all my governors, teachers, ſpiritual paſtors and maſters. To order myſelf lowly and reverently to all my betters. To hurt no body by word nor deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil-ſpeaking, lying, and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this, that thou art not able to do theſe things of thyſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial Grace, which thou muſt learn at all times to call for by diligent

gent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſwer.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God, our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people; that we may worſhip him, ſerve him, and obey him, as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt; and therefore I ſay, Amen. So be it.

¶ *The Curate of every Pariſh ſhall diligently upon* Sundays *and Holydays, after the Second Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices, (which have not learned their Catechiſm) to come to the Church at the Time appointed, and obediently to hear, and be ordered by the Curate, until ſuch Time as they have learned all that is here appointed for them to learn.*

THE ORDER of CONFIRMATION,

Or Laying on of Hands upon thoſe that are baptized, and come to Years of Diſcretion.

¶ *Upon the Day appointed, all that are to be then confirmed being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall ſay,*

DO ye here in the preſence of God, and of this Congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm?

¶ *And every one ſhall audibly anſwer,*

I do.

Biſhop.

OUR help is in the Name of the Lord;

Anſw. Who hath made heaven and earth.

Biſhop. Bleſſed be the Name of the Lord,

Anſw. Henceforth without end.

Biſhop. Lord, hear our prayers;

Anſw. And let our cry come unto thee.

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his Hand upon the Head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy Servant with thy heavenly grace; that *he* may continue thine for ever, and daily increaſe in thy Holy Spirit, until *he* come unto thy everlaſting Kingdom. Amen.

¶ *And all kneeling down, the Biſhop ſhall add,*

Let us pray.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

The ORDER for the

VISITATION of the SICK.

¶ *When any Perſon is ſick, Notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick Perſon's Houſe, ſhall ſay,*

PEACE be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick Man's Preſence, he ſhall ſay, kneeling down,*

Let us pray.

Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervant;

Anſw. Which putteth *his* truſt in thee.

Miniſter. Send *him* help from thy holy place;

Anſw. And evermore mightily defend *him.*

Miniſter. Let the enemy have no advantage of *him;*

Anſw. Nor the wicked approach to hurt *him.*

Miniſter.

Miniſter. Be unto *him*, O Lord, a ſtrong tower,

Anſw. From the face of *his* enemy.

Miniſter. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit, and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy; give *him* comfort and ſure confidence in thee; defend *him* from the danger of the enemy; and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEAR us, Almighty and moſt merciful God and Saviour: extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with ſickneſs. Sanctify, we beſeech thee, this thy Fatherly correction to *him;* that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance: That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory; or elſe give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may dwell with thee in life everlaſting. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick Perſon after this Form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is God's viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory, and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in God's mercy; and render unto him humble thanks for his Fatherly viſitation, ſubmitting yourſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the Perſon viſited be very ſick, then the Curate may end his Exhortation in this Place, or elſe proceed.*

TAKE therefore in good part the chaſtiſement of the Lord: For (as St. Paul ſaith)

ſaith) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction; that we ſhould patiently, and with thankſgiving, bear our heavenly Father's correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, than to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. Now therefore, taking your ſickneſs, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profeſſion which you made unto God in your Baptiſm. And foraſmuch as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine yourſelf and your eſtate, both toward God and man; ſo that accuſing and condemning yourſelf for your own faults, you may find mercy at our heavenly Father's hand, and not be accuſed and condemned in that fearful judgement.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his Sins, and be in Charity with all the World; exhorting him to forgive, from the Bottom of his Heart, all Perſons that have offended him; and if he hath offended any other, to ask them Forgiveneſs; and where he hath done Injury or Wrong to any Man, that he make Amends to the uttermoſt of his Power. And if he hath not before diſpoſed of his Goods, let him then be admoniſhed to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better diſcharging of his Conſcience, and the Quietneſs of his Executors. But Men ſhould often be put in Remembrance to take Order for the ſettling of their Temporal Eſtates, whilſt they are in Health.*

¶ *Theſe Words before rehearſed may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee Cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick Perſons as are of Ability, to be liberal to the Poor.*

¶ *And then the Prieſt ſhall ſay the Collect following:*

Let us pray.

O Moſt merciful God, who, according to the multitude of thy mercies, doſt ſo put

put away the ſins of thoſe who truly repent, that thou remembereſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him*, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſuage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And foraſmuch as *he* putteth *his* full truſt only in thy mercy, impute not unto *him his* former ſins, but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour. *Amen*.

¶ *Then ſhall the Miniſter ſay,*

THE Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him; to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence. Amen.

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen*.

¶ *A Prayer for a ſick Child.*

O Almighty God, and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of mercy, upon this Child, now lying upon the bed of ſickneſs; Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul, for thy mercies' ſake: That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies' ſake. *Amen*.

¶ *A Prayer for a ſick Perſon, when there appeareth but ſmall Hope of Recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs

weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet foraſmuch as in all appearance the time of *his* diſſolution draweth near; ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace, and in thy favour, *his* ſoul may be received into thine everlaſting Kingdom. *Amen.*

¶ *A commendatory Prayer for a ſick Perſon at the Point of Departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching thee, that it may be precious in thy ſight. Waſh it, we pray thee, that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is; and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting. *Amen.*

¶ *A Prayer for Perſons troubled in Mind, or in Conſcience.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts, we beſeech thee, look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes; that *he* may neither caſt away *his* confidence in thee,

nor

nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*. *Amen.*

The COMMUNION of the SICK.

¶ *FORASMUCH as all mortal Men be ſubject to many ſudden Perils, Diſeaſes, and Sickneſſes; and ever uncertain what Time they ſhall depart out of this Life; therefore, to the Intent they may be always in a Readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently, from Time to Time, (but eſpecially in the Time of Peſtilence, or other infectious Sickneſs) exhort their Pariſhioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Chriſt, when it ſhall be publickly adminiſtered in the Church; that ſo doing, they may, in caſe of ſudden Viſitation, have the leſs Cauſe to be diſquieted for lack of the ſame. But if the ſick Perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his Houſe; then he muſt give timely Notice to the Curate, ſignifying alſo how many there are to communicate with him, (which ſhall be Three, or Two at the leaſt); and having a convenient Place in the ſick Man's Houſe, with all Things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the Holy Communion, beginning with the Collect, Epiſtle, and Goſpel, here following:*

THE COLLECT.

ALmighty everliving God, Maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand; and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health, (if it be thy gracious will); and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Hebr. xii. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. S. John v. 24.

VErily, verily, I ſay unto you, He that heareth my Word, and believeth on him that

that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the Form before preſcribed for the Holy Communion, beginning at theſe Words,* [Ye that do truly, *&c.*]

¶ *At the Time of the Diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the Sick, and laſt of all to the ſick Perſon.*

The ORDER for
The BURIAL of the DEAD.

¶ *Here is to be noted, That the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent Hands upon themſelves.*

¶ *The Prieſts and Clerks meeting the Corpſe at the Entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, ſhall ſay or ſing,*

I AM the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

PSAL. 39. *Dixi, Cuſtodiam.*

BEhold, thou haſt made my days as it were a ſpan long: mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Hear my prayer, O Lord, and conſider my calling.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen. Amen.

PSAL. 90. *Domine, refugium.*

BEfore ever the earth and the world were made: thou art God everlaſting, and without end.

For a thouſand years in thy ſight are but as yeſterday.

We conſume away in thy diſpleaſure: and are afraid.

The

The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow;

So teach us to number our days: that we may apply our hearts unto wiſdom. Amen.

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

O DEATH, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin. Thanks be to God, which giveth us the victory, through Jeſus Chriſt. Therefore, my beloved, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain.

¶ *When they come to the Grave, while the Corpſe is made ready to be laid into the Earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAN hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts: ſuffer us not at our laſt hour, for any pains of death, to fall from thee.

¶ *Then, while the Earth ſhall be caſt upon the Body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God, to take unto him the ſoul of our dear *brother* here departed, we commit *his* body to the ground, earth to earth, aſhes to aſhes, duſt to duſt.

¶ *Then ſhall be ſaid or ſung,*

BLeſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* xiv. 13.

¶ *Then the Prieſt ſhall ſay,*

Lord, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

THE grace of our Lord Jeſus Chriſt, and the love of God, be with us all evermore. *Amen.*

The

The Thankſgiving of Women after Childbirth, commonly called, *The Churching of Women.*

¶ *The Woman, at the uſual Time after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient Place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God to give you ſafe deliverance, and preſerve you in the danger of Childbirth; you ſhall therefore give thanks unto God, and ſay:

(¶ *Then ſhall the Prieſt ſay the* cxvith *Pſalm. Dilexi, quoniam.*)

I AM well pleaſed: that the Lord hath heard the voice of my prayer.

I found trouble and heavineſs, and I called upon the Name of the Lord:

Gracious is the Lord, and righteous: our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

I will walk before the Lord: in the land of the living.

I will pay my vows now in the preſence of his people. Amen.

¶ *Or* Pſalm cxxvii. *Niſi Dominus.*

EXcept the Lord keep the city: the watchman wakeeth but in vain.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord. Amen.

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter. O Lord, ſave this woman thy ſervant,

Anſwer. Who putteth her truſt in thee.

Miniſter. Lord, hear our prayer;

Anſwer. And let our cry come unto thee.

Miniſter. Let us pray.

OAlmighty God, we give thee humble thanks, for that thou haſt vouchſafed to deliver this woman thy ſervant from

from the great pain and peril of Childbirth. Grant that ſhe may faithfully live according to thy will in this life preſent, and be a partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, muſt offer accuſtomed Offerings; and if there be a Communion, it is convenient that ſhe receive the Holy Communion.*

Certain PRAYERS to be uſed on the Firſt Day of *Lent*, and at other Times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended according to the accuſtomed Manner, the Prieſts and Clerks kneeling, (in the Place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm.*

Miſerere mei, Deus. Pſal. li.

HAVE mercy upon me, O God: according to the multitude of thy mercies do away mine offences.

For I acknowledge my faults: and my ſin is ever before me.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy Holy Spirit from me.

Deliver me from blood-guiltineſs, O God: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

The ſacrifice of God: is a broken and contrite heart. Amen.

Lord, have mercy upon us. Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervants,

Anſw. That put their truſt in thee.

Miniſt. Send unto them help;

Anſw. And evermore mightily defend them.

Miniſter. O Lord, hear our prayer;

Anſw. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who

confeſs their ſins unto thee; that they by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall ſay,*

THE Lord bleſs us, and keep us; the Lord give us peace now and for evermore. *Amen.*

The PSALTER, or PSALMS of DAVID.

MORNING PRAYER.

The FIRST DAY.

BLESSED is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

His leaf alſo ſhall not wither: and look, whatſoever he doeth, it ſhall proſper.

As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

Serve the Lord in fear: and rejoice unto him with reverence.

Many one there be that ſay of my ſoul: There is no help for him in his God.

But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

I did call upon the Lord with my voice: and he heard me out of his holy hill.

I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about.

Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

Hear me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon

on me, and hearken unto my prayer.

O ye ſons of men, know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

There be many that ſay: Who will ſhew us any good?

Lord, lift thou up the light of thy countenance upon us.

Thou haſt put gladneſs in my heart: ſince the time that their corn, and wine, and oil increaſed.

I will lay me down in peace, and take my reſt: for it is thou, Lord, only, that makeſt me dwell in ſafety.

EVENING PRAYER.

O Lord, thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful man.

But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

And let all them that put their truſt in thee rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name ſhall be joyful in thee;

For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

Turn thee, O Lord, and deliver my ſoul: O ſave me, for thy mercy's ſake.

I am weary of my groaning: every night waſh I my bed, and water my couch with my tears.

My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me.

Leſt he devour my ſoul like a lion, and tear it in pieces; while there is none to help.

O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

If I have rewarded evil: unto him that dealt friendly with me;

Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

The Lord ſhall judge the people: give ſentence with me, O Lord, according to my righteouſneſs, and according to the innocency that is in me.

O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

For the righteous God trieth the very hearts and reins.

My help cometh of God: who preſerveth them that are true of heart.

God is a righteous Judge, ſtrong and patient: and God is provoked every day.

If a man will not turn: he hath prepared for him the inſtruments of death.

I will give thanks unto the Lord, according to his righteouſneſs: and I will praiſe the Name of the Lord moſt High.

MORNING PRAYER.

O Lord our Governor, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens!

Out of the mouth of very babes and ſucklings: haſt thou ordained ſtrength.

For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

Thou madeſt him lower than the angels: to crown him with glory and worſhip.

Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet.

All ſheep and oxen: yea, and the beaſts of the field;

The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

O Lord our Governor: how excellent is thy Name in all the world!

I will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

I will

I will be glad and rejoice in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

Whilſt mine enemies are driven back: they ſhall fall and periſh at thy preſence.

For thou haſt maintained my right and my cauſe: thou art ſet in the throne that judgeſt right.

Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgement.

For he ſhall judge the world in righteouſneſs: and miniſter true judgement unto the people.

The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

O praiſe the Lord which dwelleth in Zion: ſhew the people of his doings.

For when he maketh inquiſition for blood, he remembereth them: and forgetteth not the complaint of the poor.

The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

The wicked ſhall be turned into hell: and all the people that forget God.

For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

The ungodly hath made boaſt of his own heart's deſire: and ſpeaketh good of the covetous, whom God abhorreth.

The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

His ways are alway grievous: thy judgements are far above out of his ſight, and therefore defieth he all his enemies.

For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

The Lord is King for ever and ever: and the heathen are periſhed out of the land.

Lord, thou haſt heard the deſire of the poor: thou pre-

pareſt their heart, and thine ear hearkeneth thereto.

To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

EVENING PRAYER.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

His eyes conſider the poor: and his eyelids try the children of men.

The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak; who is Lord over us?

Now for the comfortleſs trouble's ſake of the needy: and becauſe of the deep ſighing of the poor;

I will up, ſaith the Lord, and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

The words of the Lord are pure words: even as the ſilver which from the earth is tried, and purified ſeven times in the fire.

Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoice at it.

But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt High.

The fool hath ſaid in his heart; There is no God.

They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand and ſeek after God.

But they are all gone out of the way, they are altogether become abominable.

Their throat is an open ſepulchre; with their tongues have they deceived: the poiſon of aſps is under their lips.

Their mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed blood.

Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

Have they no knowledge, that they are all ſuch workers of miſchief: and call not upon the Lord?

God is in the generation: of the righteous.

As for you, ye have made a mock at the counſel of the poor: becauſe he putteth his truſt in the Lord.

MORNING PRAYER.

LORD, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

Even he that leadeth an uncorrupt life: and doeth the thing which is right, and ſpeaketh the truth from his heart.

He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hinderance.

He that hath not given his money upon uſury: nor taken reward againſt the innocent.

Whoſo doeth theſe things: ſhall never fall.

Preſerve me, O God: for in thee have I put my truſt.

O my ſoul, thou haſt ſaid unto the Lord: Thou art my God; my goods are nothing unto thee.

All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in virtue.

The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

Wherefore my heart was glad, and my glory rejoiced: my fleſh alſo ſhall reſt in hope.

For why? thou ſhalt not leave my ſoul in hell: neither ſhalt thou ſuffer thine Holy One to ſee corruption.

Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

Hear the right, O Lord, conſider my complaint, and hearken unto my prayer, that goeth not out of feigned lips.

Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

Thou haſt proved and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhalt find no wickedneſs in me: for I am utterly purpoſed that my mouth ſhall not offend.

Becauſe of men's works that are done againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

O hold thou up my goings in thy paths, that my footſteps ſlip not.

Shew thy marvellous loving-kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

As for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

EVENING PRAYER.

I WILL love thee, O Lord, my ſtrength; the Lord is my ſtony rock and my defence: my Saviour, my God, and my might, in whom I will truſt, my ſalvation, and my refuge.

I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

The ſorrows of death compaſſed me; and the overflowings of ungodlineſs made me afraid.

The pains of hell came about me; the ſnares of death overtook me.

In my trouble I will call upon the Lord: and complain unto my God.

So ſhall he hear my voice: my complaint ſhall come before him.

The earth trembled and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

He bowed the heavens alſo, and came down: and it was dark under his feet.

He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

At the brightneſs of his preſence his clouds removed: hailſtones and coals of fire.

The Lord alſo thundered out of heaven, hailſtones and coals of fire.

He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

They prevented me in the day of my trouble: but the Lord was my upholder.

He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doeth.

For I have an eye unto all his laws: and will not caſt out his commandments from me.

I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

The way of God is an undefiled way: the word of the Lord alſo is tried in the fire: he is the defender of all them that put their truſt in him.

For who is God, but the Lord: or who hath any ſtrength, except our God?

It is God that girdeth me with ſtrength of war: and maketh my way perfect.

He maketh my feet like harts' feet: and ſetteth me up on high.

He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

MORNING PRAYER.

THE heavens declare the glory of God; and the firmament ſheweth his handywork,

One day telleth another: and one night certifieth another.

There is neither ſpeech nor language: but their voices are heard among them.

Their ſound is gone out into all

all lands: and their words into the ends of the world.

In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

The ſtatutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy ſight,

O Lord: my ſtrength, and my Redeemer.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

Send thee help from the ſanctuary: and ſtrengthen thee out of Sion.

Grant thee thy heart's deſire: and fulfil all thy mind.

We will rejoice in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

They are brought down and fallen: but we are riſen and ſtand upright.

Save, Lord, and hear us, O King of heaven: when we call upon thee.

The king ſhall rejoice in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

Thou haſt given him his heart's deſire: and haſt not denied him the requeſt of his lips.

For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

He aſked life of thee, and thou

thou gaveſt him a long life: even for ever and ever.

His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

And why? becauſe the king putteth his truſt in the Lord: and in the mercy of the moſt High he ſhall not miſcarry.

EVENING PRAYER.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou heareſt not: and in the night-ſeaſon alſo I take no reſt.

And thou continueſt holy: O thou Worſhip of Iſrael.

Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

But as for me, I am a worm, and no man: a very ſcorn of men, and the outcaſt of the people.

All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

He truſted in God that he would deliver him: let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb: thou waſt my hope when I hanged yet upon my mother's breaſts.

I have been left unto thee ever ſince I was born: thou art my God even from my mother's womb.

O go not from me, for trouble is hard at hand: and there is none to help me.

They gape upon me with their mouths: as it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart alſo in the midſt of my body is even like melting wax.

My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

The council of the wicked: layeth ſiege againſt me.

They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring and looking upon me.

They part my garments among them: and caſt lots upon my veſture.

But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

Deliver my ſoul: from the ſword.

I will

I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

O praiſe the Lord, ye that fear him: magnify him, all ye ſeed of Iſrael.

For he hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

The poor ſhall eat and be ſatisfied: they that ſeek after the Lord ſhall praiſe him; your heart ſhall live for ever.

All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

For the kingdom is the Lord's: and he is the governor among the people.

All they that go down into the duſt, ſhall kneel before him: and no man hath quickened his own ſoul.

My ſeed ſhall ſerve him; they ſhall be counted unto the Lord for a generation.

They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made,

MORNING PRAYER.

THE Lord is my ſhepherd: therefore can I lack nothing.

He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs, for his Name's ſake.

Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full.

But thy loving-kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

The earth is the Lord's, and all that therein is: the compaſs of the world, and they that dwell therein.

Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

Lift

Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battle.

Unto thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

Shew me thy ways, O Lord: and teach me thy paths.

Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies: and thy loving-kindneſſes which have been ever of old.

O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

Them that are meek ſhall he guide in judgement: and ſuch as are gentle, them ſhall he learn his way.

All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

For thy Name's ſake, O Lord: be merciful unto my ſin, for it is great.

What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

Turn thee unto me and have mercy upon me: for I am deſolate and in miſery.

The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

Look upon my adverſity and miſery: and forgive me all my ſin.

O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

EVENING PRAYER.

BE thou my judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

Examine me, O Lord, and prove me: try out my reins and my heart.

For

For thy loving-kindneſs is ever before mine eyes: and I will walk in thy truth.

I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

I have hated the congregation of the wicked: and will not ſit among the ungodly.

I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

That I may ſhew the voice of thankſgiving: and tell of all thy wonderous works.

Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty;.

In whoſe hands is wickedneſs: and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot ſtandeth right: I will praiſe the Lord in the congregations.

The Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

When the wicked, even mine enemies, and my foes, came upon me, to eat up my fleſh: they ſtumbled and fell.

Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

My heart hath talked of thee, ſeek ye my face: thy face, Lord, will I ſeek.

O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

When my father and my mother forſake me: the Lord taketh me up.

Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

O tarry thou the Lord's leiſure; be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Unto thee will I cry: O Lord, my ſtrength.

Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

O pluck

O pluck me not away, neither deſtroy me with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

MORNING PRAYER.

PRaiſed be the Lord: for he hath heard the voice of my humble petitions.

The Lord is my ſtrength, and my ſhield: my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lord that ruleth the ſea: the voice of the Lord is mighty in operation.

The Lord ſitteth above the waterflood: and the Lord remaineth a King for ever.

The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

I will magnify thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

O Lord my God, I cried unto thee: and thou haſt healed me.

Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

Thou didſt turn thy face from me: and I was troubled.

Then cried I unto thee, O Lord; hear, and have mercy upon me; Lord, be thou my helper.

Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

In thee, O Lord, have I put my

thy truſt: let me never be put to confuſion; deliver me in thy righteouſneſs.

Bow down thine ear to me: make haſte to deliver me.

For thou art my ſtrong rock and my caſtle: be thou alſo my guide, and lead me for thy Name's ſake.

Draw me out of the net that they have laid privily for me: for thou art my ſtrength.

Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

I have hated them that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

EVENING PRAYER.

HAVE mercy upon me, O Lord: for I am in trouble.

But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

My time is in thy hand: deliver me from the hand of mine enemies; and from them that perſecute me.

Shew thy ſervant the light of thy countenance: and ſave me for thy mercy's ſake.

Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

Thou ſhalt hide them privily by thine own preſence, from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

Nevertheleſs, thou heardeſt the voice of my prayer: when I cried unto thee.

O love the Lord: for the Lord preſerveth them that are faithful.

Be ſtrong, and he ſhall eſtabliſh your hearts: all ye that put your truſt in the Lord.

Bleſſed is he whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

Bleſſed is the man unto whom the Lord imputeth no ſin:

ſin: and in whoſe ſpirit there is no guile.

For while I held my tongue: my bones conſumed away through my daily complaining.

For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

For this ſhall every one that is godly make his prayer unto thee in a time when thou mayeſt be found: but in the great water-floods they ſhall not come nigh him.

Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

Be glad, O ye righteous, and rejoice in the Lord: and be joyful all ye that are true of heart.

MORNING PRAYER.

REjoice in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

Praiſe the Lord with harp ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

For the word of the Lord is true: and all his works are faithful.

He loveth righteouſneſs and judgement: the earth is full of the goodneſs of the Lord.

By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world.

For he ſpake, and it was done: he commanded, and it ſtood faſt.

The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect,

and caſteth out the counſels of princes.

The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him to be his inheritance.

The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

He faſhioneth all the hearts of them: and underſtandeth all their works.

There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy,

To deliver their ſoul from death: and to feed them in the time of dearth.

Our ſoul hath patiently tarried for the Lord: for he is our help and our ſhield.

For our heart ſhall rejoice in him: becauſe we have hoped in his holy Name.

Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

I will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

O praiſe the Lord with me: and let us magnify his Name together.

I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

They had an eye unto him and were lightened: and their faces were not aſhamed.

Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

The angel of the Lord tarrieth round about them that fear him: and delivereth them.

O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

O fear the Lord, ye that are his ſaints: for they that fear him lack nothing.

The lions do lack and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

EVENING PRAYER.

COME, ye children, and hearken unto me: I will teach you the fear of the Lord.

What man is he that luſteth

to

to live: and would fain ſee good days?

Keep thy tongue from evil: and thy lips that they ſpeak no guile.

Eſchew evil, and do good: ſeek peace, and enſue it.

The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

Great are the troubles of the righteous: but the Lord delivereth him out of all.

He keepeth all his bones: ſo that not one of them is broken.

But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

Plead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

Lay hand upon the ſhield and buckler: and ſtand up to help me.

Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

And my ſoul, be joyful in the Lord: it ſhall rejoice in his ſalvation.

Lord, who is like unto thee, who delivereſt the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him?

Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

They rewarded me evil for good: to the great diſcomfort of my ſoul.

Nevertheleſs, when they were ſick I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

I behaved myſelf as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

But in mine adverſity they rejoiced, and gathered themſelves together: yea, the very abjects came together againſt me unawares.

Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

So will I give thee thanks in the great congregation: I will praiſe thee among much people.

Let them be glad and rejoice, that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

MORNING PRAYER.

MY heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgements are like the great deep.

Thou, Lord, ſhalt ſave both man and beaſt: How excellent is thy mercy, O God! and the children of men ſhall put their truſt under the ſhadow of thy wings.

They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

For with thee is the well of life: and in thy light ſhall we ſee light.

O continue forth thy loving-kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Fret not thyſelf becauſe of the ungodly: neither be thou envious againſt the evil-doers.

For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

Delight thou in the Lord: and he ſhall give thee thy heart's deſire.

Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

Hold

Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thyſelf at him whoſe way doth proſper, againſt the man that doeth after evil counſels.

Leave off from wrath, and let go diſpleaſure: fret not thyſelf, elſe ſhalt thou be moved to do evil.

Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

A ſmall thing that the righteous hath: is better than great riches of the ungodly.

For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

EVENING PRAYER.

THE ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

Such as are bleſſed of God ſhall poſſeſs the land: and they that are curſed of him ſhall be rooted out.

The Lord ordereth a good man's going: and maketh his way acceptable to himſelf.

Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

I have been young, and now am old: yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

Flee from evil, and do the thing that is good: and dwell for evermore.

For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgement.

The law of his God is in his heart: and his goings ſhall not ſlide.

The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

The Lord will not leave him in his hand: nor condemn him when he is judged.

Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

I myſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

I went by, and lo he was gone: I ſought him, but his place could no where be found.

Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

Put me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

There is no health in my fleſh becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin.

For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

They alſo that ſought after my life laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

For I will confeſs my wickedneſs: and be ſorry for my ſin.

But mine enemies live and are mighty: and they that hate me wrongfully are many in number.

They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

Forſake me not, O Lord, my God: be not thou far from me.

Haſte thee to help me: O Lord God of my ſalvation.

MORNING PRAYER.

I Said, I will take heed to my ways: that I offend not in my tongue.

I held my tongue and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days:

that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee; and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

I waited patiently for the Lord: and he inclined unto me, and heard my calling.

He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet upon the rock, and ordered my goings.

And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

Many ſhall ſee it, and fear: and ſhall put their truſt in the Lord.

Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

O Lord my God, great are the wonderous works which thou haſt done, like as be alſo thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

If I ſhould declare them, and ſpeak of them: they ſhould be more than I am able to expreſs.

Sacrifice and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

Burnt-offerings and ſacrifice for ſin: haſt thou not required.

In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

I have declared thy righteouſneſs in the great congregation: Lo, I will not refrain my lips, O Lord, and that thou knoweſt.

I have not hid thy righte-

ouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

I have not kept back thy loving mercy and truth from the great congregation.

EVENING PRAYER.

WIthdraw not thou thy mercy from me, O Lord: let thy loving-kindneſs and thy truth alway preſerve me.

For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

As for me, I am poor and needy: but the Lord careth for me.

Thou art my helper and Redeemer: make no long tarrying, O my God.

Bleſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.

The Lord preſerve him and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

The Lord comfort him: when he lieth ſick upon his bed.

I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſehood within himſelf, and when he cometh forth he telleth it.

All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

But be thou merciful unto me, O Lord: raiſe thou me up again.

By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

Bleſſed be the Lord God of Iſrael: world without end. Amen.

Like as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

My

My ſoul is athirſt for God, when ſhall I come to appear before the preſence of God?

My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

Now, when I think thereupon, I pour out my heart by myſelf: for I went with the multitude, and brought them forth into the houſe of God.

In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.

Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

MORNING PRAYER.

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old.

How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations and caſt them out.

For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them.

But thy right hand, and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.

For I will not truſt in my bow: it is not my ſword that ſhall help me.

But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

We make our boaſt of God all day long: and will praiſe thy Name for ever.

God is our hope and ſtrength: a very preſent help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midſt of the ſea.

Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

The rivers of the flood thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt High.

God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

The Lord of hoſts is with us: the God of Jacob is our refuge.

He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in

in ſunder, and burneth the chariots in the fire.

Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

O clap your hands together, all ye people: O ſing unto God with the voice of melody.

For the Lord is high, and to be feared: he is the great King upon all the earth.

He ſhall ſubdue the people under us: and the nations under our feet.

God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

For God is the King of all the earth: ſing ye praiſes with underſtanding.

God reigneth over the heathen: God ſitteth upon his holy ſeat.

God doth defend the earth, as it were with a ſhield.

EVENING PRAYER.

GREAT is the Lord: and highly to be praiſed.

We wait for thy loving-kindneſs, O God: in the midſt of thy temple.

O God, according to thy Name, ſo is thy praiſe unto the world's end: thy right hand is full of righteouſneſs.

For this God is our God for ever and ever: he ſhall be our guide unto death.

O hear ye this all ye people: ponder it with your ears, all ye that dwell in the world.

High and low, rich and poor: one with another.

My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

But no man may deliver his brother: nor make agreement unto God for him.

For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

And yet they think that their houſes ſhall continue for ever: and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

Nevertheleſs, man will not abide in honour, ſeeing he may be compared unto the beaſts that periſh: this is the way of them.

This is their fooliſhneſs: and their poſterity praiſe their ſaying.

They lie in the hell like ſheep, death gnaweth upon them,

them, and the righteous ſhall have dominion over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed.

For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

For while he lived he counted himſelf an happy man: and ſo long as thou doeſt well unto thyſelf, men will ſpeak good of thee.

He ſhall follow the generation of his fathers: and ſhall never ſee light.

Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

MORNING PRAYER.

THE Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſun unto the going down thereof.

Out of Sion hath God appeared: in perfect beauty.

Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

He ſhall call the heaven from above: and the earth, that he may judge his people.

Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

And the heavens ſhall declare his righteouſneſs: for God is Judge himſelf.

Hear, O my people, and I will ſpeak: I myſelf will teſtify againſt thee, O Iſrael; for I am God, even thy God.

I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

I will take no bullock out of thine houſe: nor he-goat out of thy folds.

For all the beaſts of the foreſt are mine: and ſo are the cattle upon a thouſand hills.

I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.

If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

Thinkeſt thou that I will eat bulls' fleſh: and drink the blood of goats?

Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt;

And call upon me in the time

time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

But unto the ungodly, ſaid God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth?

Whereas thou hateſt to be reformed: and haſt caſt my words behind thee.

When thou ſaweſt a thief, thou conſentedſt unto him: and haſt been partaker with the adulterers.

Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.

Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine own mother's ſon.

Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf: but I will reprove thee, and ſet before thee the things that thou haſt done.

O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

Whoſo offereth me thanks and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

EVENING PRAYER.

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

Why boaſteſt thou thyſelf, thou tyrant: that thou canſt do miſchief?

Whereas the goodneſs of God: endureth yet daily.

Thy tongue imagineth wickedneſs: and with lies thou cutteſt like a ſharp razor.

Thou haſt loved unrighteouſneſs more than goodneſs: and to talk of lies more than righteouſneſs.

Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.

Lo, this is the man that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

MORNING PRAYER.

THE fooliſh body hath ſaid in his heart: There is no God.

Corrupt are they, and become abominable in their wickedneſs: there is none that doeth good.

God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

But they are all gone out of the way, they are altogether become abominable: there is alſo none that doeth good, no not one.

Are not they without underſtanding that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

They were afraid where no fear was: for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

Hear

Hear my prayer, O God: and hide not thyſelf from my petition.

My heart is diſquieted within me: and the fear of death is fallen upon me.

Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

And I ſaid, O that I had wings like a dove: for then would I flee away, and be at reſt.

Lo, then would I get me away far off: and remain in the wilderneſs.

I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

For it is not an open enemy that hath done me this diſhonour: for then I could have borne it.

Neither was it mine adverſary that did magnify himſelf againſt me: for then, peradventure, I would have hid myſelf from him.

But it was even thou, my companion: my guide, and mine own familiar friend.

We took ſweet counſel together: and walked in the houſe of God as friends.

As for me, I will call upon God: and the Lord ſhall ſave me.

In the evening and morning, and at noon-day, will I pray, and that inſtantly: and he ſhall hear my voice.

It is he that hath delivered my ſoul in peace from the battle that was againſt me: for there were many with me.

O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

The blood-thirſty and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

Be merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt High.

Nevertheleſs, though I am ſometime afraid: yet put I my truſt in thee.

I will praiſe God becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know, for God is on my ſide.

In God's word will I rejoice: in the Lord's word will I comfort me.

Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

EVEN-

EVENING PRAYER.

MY heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

Awake up my glory, awake lute and harp: I myſelf will awake right early.

I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

Set up thyſelf, O God, above the heavens: and thy glory above all the earth.

Unto thee, O God, will I pay my vows: unto thee will I give thanks.

For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

Thou haſt moved the land, and divided it: heal the ſores thereof, for it ſhaketh.

Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

Therefore were thy beloved delivered: help me with thy right hand, and hear me.

Haſt not thou caſt us out, O God: wilt not thou, O Lord, go out with our hoſts?

O be thou our help in trouble: for vain is the help of man.

Through God will we do great acts: for it is he that ſhall tread down our enemies.

Hear my crying, O God: give ear unto my prayer.

From the ends of the earth will I call upon thee: when my heart is in heavineſs.

O ſet me up upon the rock that is higher than I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

Thou ſhalt grant the King a long life: that his years may endure

endure throughout all generations.

He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

My ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you; yea, as a tottering wall ſhall ye be, and like a broken hedge.

Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curſe with their heart.

Nevertheleſs, my ſoul, wait thou ſtill upon God: for my hope is in him.

MORNING PRAYER.

O Put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itſelf.

O truſt not in wrong and robbery, give not yourſelves unto vanity: if riches increaſe, ſet not your heart upon them.

God ſpake once, and twice I have alſo heard the ſame: That power belongeth unto God;

And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

O God, thou art my God: early will I ſeek thee.

My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

Thus have I looked for thee in holineſs: that I might behold thy power and glory.

For thy loving-kindneſs is better than the life itſelf: my lips ſhall praiſe thee.

As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

My ſoul ſhall be ſatisfied, even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

Have I not remembered thee in my bed: and thought upon thee when I was waking?

Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoice.

My ſoul hangeth upon thee: thy

thy right hand hath upholden me; but the mouth of them that ſpeak lies ſhall be ſtopped.

Hear my voice, O God, in my prayer: preſerve my life from fear of the enemy.

Hide me from the gathering together of the froward: and from the inſurrection of wicked doers;

Who have whet their tongues like a ſword: and ſhoot out their arrows, even bitter words;

That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

They encourage themſelves in miſchief: and commune among themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them, ſhall laugh them to ſcorn.

And all men that ſee it ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

The righteous ſhall rejoice in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

EVENING PRAYER.

THOU, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

Thou that heareſt the prayer: unto thee ſhall all fleſh come.

My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

Bleſſed is the man whom thou chuſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

The river of God is full of

water: thou prepareſt their corn, for ſo thou provideſt for the earth.

Thou watereſt her furrows, thou ſendeſt rain into the little vallies thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoice on every ſide.

The folds ſhall be full of ſheep: the vallies alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

O be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee; ſing of thee, and praiſe thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

He ruleth with his power for ever; his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

I will pay thee my vows, which I promiſed with my lips: and ſpake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with mine heart: the Lord will not hear me.

But God hath heard me: and conſidered the voice of my prayer.

Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

MORNING PRAYER.

GOD be merciful unto us, and bleſs us: and ſhew us the light of his countenance;

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice, and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Let God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

But let the righteous be glad, and rejoice before God: let them alſo be merry and joyful.

O ſing unto God, and ſing praiſes unto his Name: magnify him that rideth upon the heavens, as it were upon an horſe; praiſe him in his Name JAH, and rejoice before him.

He is a father of the fatherleſs, and defendeth the cauſe of the widows: even God in his holy habitation.

He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity: but letteth the runagates continue in ſcarceneſs.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

When the company of the ſpearmen, and multitude of the mighty, are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war.

Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord.

Who ſitteth in the heavens over all: from the beginning.

EVENING PRAYER.

SAVE me, O God: for the waters are come in even unto my ſoul.

I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the floods run over me.

I am weary of crying; my throat is dry: my ſight faileth me for waiting ſo long upon my God.

They that hate me without a cauſe, are more than the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

I paid them the things that I never took: God, thou know-

eſt my ſimpleneſs, and my faults are not hid from thee.

Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeek thee, be confounded through me, O Lord God of Iſrael.

And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

I am become a ſtranger unto my brethren: even an alien unto my mother's children.

For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

I wept, and chaſtened myſelf with faſting: and that was turned to my reproof.

I put on ſackcloth alſo: and they jeſted upon me.

They that ſit in the gates ſpeak againſt me: and the drunkards make ſongs upon me.

But, Lord, I make my prayer unto thee: in an acceptable time.

Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

Hear me, O Lord, for thy loving-kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

And hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and hear me.

Draw nigh unto my ſoul, and ſave it: O deliver me, becauſe of mine enemies.

Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat: and when I was thirſty, they gave me vinegar to drink.

As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

I will praiſe the Name of God with a ſong: and magnify it with thankſgiving.

This alſo ſhall pleaſe the Lord: better than a bullock that hath horns and hoofs.

The humble ſhall conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live.

For the Lord heareth the poor: and deſpiſeth not his priſoners.

Let heaven and earth praiſe him:

him: the ſea, and all that moveth therein.

MORNING PRAYER.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me; and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him; perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wonderous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high: and great things are they that thou haſt done; O God, who is like unto thee!

O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

Thou haſt brought me to

great honour: and comforted me on every ſide.

Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded and brought unto ſhame, that ſeek to do me evil.

EVENING PRAYER.

GIVE the King thy judgements, O God; and thy righteouſneſs unto the King's ſon.

Then ſhall he judge thy people according unto right: and defend the poor.

He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong doer.

They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the world's end.

They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.

All kings ſhall fall down before him: all nations ſhall do him ſervice.

For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.

He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

He ſhall deliver their ſouls from falſehood and wrong: and dear ſhall their blood be in his ſight.

He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

His Name ſhall endure for ever; his Name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him; and all the heathen ſhall praiſe him.

Bleſſed be the Lord God, even the God of Iſrael: which only doeth wonderous things;

And

And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

MORNING PRAYER.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

Nevertheleſs, my feet were almoſt gone: my treadings had well nigh ſlipt.

And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

For they are in no peril of death: but are luſty and ſtrong.

They come in no misfortune like other folk: neither are they plagued like other men.

And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

Their eyes ſwell with fatneſs: and they do even what they luſt.

They corrupt other, and ſpeak of wicked blaſphemy: their talking is againſt the moſt High.

For they ſtretch forth their mouth unto the heaven: and their tongue goeth through the world.

Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the moſt High?

Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

All the day long have I been puniſhed: and chaſtened every morning.

Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

Then thought I to underſtand this: but it was too hard for me,

Until I went into the ſanctuary of God: then underſtood I the end of theſe men;

Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

Oh how ſuddenly do they conſume: periſh, and come to a fearful end!

Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

Thus my heart was grieved: and it went even through my reins.

So fooliſh was I, and ignorant: even as it were a beaſt before thee.

Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

Thou ſhalt guide me with thy counſel: and after that receive me with glory.

Whom have I in heaven but thee: and there is none upon earth that I deſire in compariſon of thee.

My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

EVENING PRAYER.

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

Look upon the covenant; for all the earth is full of darkneſs and cruel habitations.

O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

Unto thee, O God, do we give thanks: yea, unto thee do we give thanks.

Thy Name alſo is ſo nigh: and that do thy wonderous works declare.

When I receive the congregation: I ſhall judge according unto right.

The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

Set not up your horn on high: and ſpeak not with a ſtiff neck.

For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

And why? God is the Judge; he putteth down one, and ſetteth up another.

For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.

O God, thou art to be feared: and who may ſtand in thy ſight when thou art angry?

Thou didſt cauſe thy judgement to be heard from heaven: the earth trembled, and was ſtill,

When God aroſe to judgement; and to help all the meek upon earth.

The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

Promiſe unto the Lord your God; and keep it,

He

He ſhall refrain the ſpirit of princes: and is wonderful among the kings of the earth.

MORNING PRAYER.

UNTO God will I cry with my voice, and he ſhall hearken unto me.

When I am in heavineſs, I will think upon God: when my heart is vexed, I will complain.

Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeak.

I have conſidered the days of old: and the years that are paſt.

I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

Will the Lord abſent himſelf for ever: and will he be no more intreated?

Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

Hath God forgotten to be gracious: and will he ſhut up his loving-kindneſs in diſpleaſure?

And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt High.

I will remember the works of the Lord: and call to mind thy wonders of old time.

I will think alſo of all thy works: and my talking ſhall be of thy doings.

Thy way, O God, is holy: who is ſo great a God as our God?

Thou art the God that doeth wonders: and haſt declared thy power among the people.

The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

The clouds poured out water, the air thundered: and thine arrows went abroad.

The lightnings ſhone upon the ground: the earth was moved and ſhook withal.

Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

God ſtandeth in the congregation of princes: he is a Judge among gods.

How long will ye give wrong judgement: and accept the perſons of the ungodly?

Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right; ſave them from the hand of the ungodly.

They will not be learned, nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

I have ſaid, Ye are gods: and ye are all the children of the moſt High.

But ye ſhall die like men: and

and fall like one of the princes.

Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

EVENING PRAYER.

O How amiable are thy dwellings: thou Lord of hoſts!

My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoice in the living God.

Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King, and my God.

Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

Behold, O God, our defender: and look upon the face of thine Anointed.

For one day in thy courts: is better than a thouſand.

I had rather be a doorkeeper in the houſe of my God: than to dwell in the tents of ungodlineſs.

For the Lord God is a light and defence: the Lord will give grace and worſhip; and no good thing ſhall he withhold from them that live a godly life.

O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

Thou haſt forgiven the offence of thy people: and covered all their ſins.

Thou haſt taken away all thy diſpleaſure: and turned thyſelf from thy wrathful indignation.

Turn us then, O God our Saviour: and let thine anger ceaſe from us.

Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

Shew us thy mercy, O Lord: and grant us thy ſalvation.

I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

For his ſalvation is nigh them that fear him: that glory may dwell in our land.

Mercy and truth are met together:

together: righteouſneſs and peace have kiſſed each other.

Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

Yea, the Lord ſhall ſhew loving-kindneſs: and our land ſhall give her increaſe.

Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

MORNING PRAYER.

BOW down thine ear, O Lord, and hear me: for I am poor and in miſery.

Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

In the time of my trouble I will call upon thee: for thou heareſt me.

Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeſt.

All nations whom thou haſt made ſhall come and worſhip thee, O Lord: and ſhall glorify thy Name.

For thou art great, and doeſt wonderous things: thou art God alone.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrors have I ſuffered with a troubled mind.

Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

They came round about me daily like water: and compaſſed me together on every ſide.

My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

Shew ſome token upon me for good, that they who hate me

me may ſee it, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence; incline thine ear unto my calling.

My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

Shall thy loving-kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

Shall thy wonderous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

EVENING PRAYER.

MY ſong ſhall be alway of the loving-kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

O Lord, the very heavens ſhall praiſe thy wonderous works: and thy truth, in the congregation of the ſaints.

For who is he among the clouds: that ſhall be compared unto the Lord?

And what is he among the gods: that ſhall be like unto the Lord?

God is very greatly to be feared in the council of the ſaints: and to be had in reverence of all them that are round about him.

O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

Righteouſneſs and equity are the habitation of thy ſeat; mercy and truth ſhall go before thy face.

Bleſſed is the people, O Lord, that can rejoice in thee; they ſhall walk in the light of thy countenance.

Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

For the Lord is our defence: the holy One of Iſrael is our King.

Lord, how long wilt thou hide thyſelf, for ever: and

ſhall

shall thy wrath burn like fire?

O remember how short my time is: wherefore hast thou made all men for nought?

What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again, thou sayest, Come again, e children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

MORNING PRAYER.

TURN thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

For

For he ſhall deliver thee from the ſnare of the hunter: and from the noiſome peſtilence.

He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

Thou ſhalt not be afraid for any terror by night: nor for the arrow that flieth by day;

For the peſtilence that walketh in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

For he ſhall give his angels charge over thee: to keep thee in all thy ways.

They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

With long life will I ſatisfy him: and ſhew him my ſalvation.

It is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt:

To tell of thy loving-kindneſs early in the morning: and of thy truth in the night-ſeaſon;

Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

For thou, Lord, haſt made me glad through thy works: and I will rejoice in giving praiſe for the operations of thy hands.

EVENING PRAYER.

O Lord, how glorious are thy works: thy thoughts are very deep!

An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt High for evermore.

For

For lo, thine enemies, O Lord, ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

Such as are planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well-liking;

That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

He hath made the round world ſo ſure: that it cannot be moved.

Ever ſince the world began, hath thy ſeat been prepared: thou art from everlaſting.

The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

The Lord knoweth the thoughts of man: that they are but vain.

Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law;

That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

For the Lord will not fail his people: neither will he forſake his inheritance;

Until righteouſneſs turn again unto judgement: all ſuch as are true in heart ſhall follow it.

MORNING PRAYER.

IF the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

Wilt thou have any thing to do

do with the ſtool of wickedneſs: which imagineth miſchief as a law?

They gather them together againſt the ſoul of the righteous: and condemn the innocent blood.

But the Lord is my refuge: and my God is the ſtrength of my confidence.

O come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew ourſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To-day, if ye will hear his voice: harden not your hearts.

O ſing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

Declare his honour unto the heathen: and his wonders unto all people.

For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

Glory and worſhip are before him: power and honour are in his ſanctuary.

Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved; and how that he ſhall judge the people righteouſly.

Let the heavens rejoice, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoice before the Lord.

For he cometh, for he cometh

eth to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

EVENING PRAYER.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

Clouds and darkneſs are round about him: righteouſneſs and judgement are the habitation of his ſeat.

There ſhall go a fire before him: and burn up his enemies on every ſide.

His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

The hills melted like wax: at the preſence of the Lord.

The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true hearted.

Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

O ſing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembered his mercy and truth: and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew yourſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

O be joyful in the Lord, all

O ye

ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

MORNING PRAYER.

MY ſong ſhall be of mercy and judgement: unto thee, O Lord, will I ſing.

O let me have underſtanding: in the way of godlineſs.

When wilt thou come unto me: I will walk in my houſe with a perfect heart.

I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

A froward heart ſhall depart from me: I will not know a wicked perſon.

Whoſo privily ſlandereth his neighbour: him will I deſtroy.

Whoſo hath alſo a proud look, and high ſtomach: I will not ſuffer him.

Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

Whoſo leadeth a godly life: he ſhall be my ſervant.

There ſhall no deceitful perſon dwell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Hear my prayer, O Lord: and let my crying come unto thee.

Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O hear me, and that right ſoon.

For my days are conſumed away like ſmoke: and my bones are burnt up as it were a firebrand.

And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

My days are gone like a ſhadow: and I am withered like graſs.

But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

This ſhall be written for thoſe that come after: and the people which ſhall be born ſhall praiſe the Lord.

For he hath looked down from his ſanctuary: out of the heaven

heaven did the Lord behold the earth;

That he might hear the mournings of ſuch as are in captivity: and deliver the children appointed unto death.

He brought down my ſtrength in my journey: and ſhortened my days.

But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment;

And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

EVENING PRAYER.

PRAISE the Lord, O my ſoul: and all that is within me praiſe his holy Name.

Praiſe the Lord, O my ſoul: and forget not all his benefits;

Who forgiveth all thy ſin: and healeth all thine infirmities;

Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving-kindneſs;

Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

The Lord executeth righteouſneſs and judgement: for all them that are oppreſſed with wrong.

The Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs.

He will not alway be chiding: neither keepeth he his anger for ever.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him!

Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us!

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

For he knoweth whereof we are made: he remembereth that we are but duſt.

The days of man are but as graſs: for he flouriſheth as a flower of the field.

For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

But the merciful goodneſs of the Lord endureth for

ever and ever upon them that fear him: and his righteouſneſs upon children's children;

Even upon ſuch as keep his covenant: and think upon his commandments to do them.

The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

O praiſe the Lord, ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

O ſpeak good of the Lord, all ye works of his, in all places of his dominion: Praiſe thou the Lord, O my ſoul.

MORNING PRAYER.

PRAISE the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

Thou deckeſt thyſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

He maketh his angels ſpirits: and his miniſters a flaming fire.

He laid the foundations of the earth: that it never ſhould be moved.

Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

At thy rebuke they flee: at the voice of thy thunder they are afraid.

They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haſt appointed for them.

Thou haſt ſet them their bounds, which they ſhall not paſs: neither turn again to cover the earth.

He ſendeth the ſprings into the rivers: which run among the hills.

All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

He watereth the hills from above: the earth is filled with the fruit of thy works.

He bringeth forth graſs for the cattle: and green herb for the ſervice of men.

That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to ſtrengthen man's heart.

The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

Wherein

Wherein the birds make their neſts: and the fir-trees are a dwelling for the ſtork.

The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

Thou makeſt darkneſs, that it may be night: wherein all the beaſts of the foreſt do move.

The lions roaring after their prey: do ſeek their meat from God.

The ſun ariſeth, and they get them away together: and lay them down in their dens.

Man goeth forth to his work, and to his labour: until the evening.

EVENING PRAYER.

O LORD, how manifold are thy works: in wiſdom haſt thou made them all; the earth is full of thy riches.

So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

There go the ſhips, and there is that leviathan: whom thou haſt made to take his paſtime therein.

Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.

The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

I will ſing unto the Lord as long as I live: I will praiſe my God, while I have my being.

And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: Praiſe thou the Lord, O my ſoul, praiſe the Lord.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe!

Bleſſed are they that alway keep judgement: and do righteouſneſs.

Remember me, O Lord, according to the favour that thou beareſt unto thy people:

O viſit me with thy ſalvation.

That I may ſee the felicity of thy choſen: and rejoice in the gladneſs of thy people, and give thanks with thine inheritance.

Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

Bleſſed be the Lord God from everlaſting, and without end: and let all the people ſay, Amen.

MORNING PRAYER.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the eaſt and from the weſt: from the north and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

Hungry and thirſty: their ſoul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs;

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron.

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt High;

He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word, and healed them: and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters,

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits' end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

EVENING PRAYER.

O That men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattle to decreaſe.

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſeholds like a flock of ſheep.

The righteous will conſider this, and rejoice: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving-kindneſs of the Lord.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

Awake, thou lute and harp: I myſelf will awake right early.

I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

Set up thyſelf, O God, above the heavens: and thy glory above all the earth;

That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

O help us againſt the enemy: for vain is the help of man.

Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

The LORD ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler, even in the midſt among thine enemies.

In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

MORNING PRAYER.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

The works of the Lord are great: ſought out of all them that have pleaſure therein.

His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

The works of his hands are verity and judgement: all his commandments are true.

They ſtand faſt for ever and ever: and are done in truth and equity.

He ſent redemption unto his people: he hath commanded his

his covenant for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

Bleſſed is the man that feareth the Lord: he hath great delight in his commandments.

His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

A good man is merciful, and lendeth: and will guide his words with diſcretion.

For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

His heart is eſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

EVENING PRAYER.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

Bleſſed be the Name of the Lord: from this time forth for evermore.

The Lord's Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

The Lord is high above all heathen: and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire;

That he may ſet him with the princes: even with the princes of his people.

He maketh the barren woman to keep houſe: and to be a joyful mother of children.

Not unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truth's ſake.

Wherefore ſhall the heathen ſay: Where is now their God?

As for our God, he is in heaven: he hath done whatſoever pleaſed him.

Their

Their idols are ſilver and gold: even the work of men's hands.

They have mouths, and ſpeak not: eyes have they, and ſee not.

They have ears, and hear not: noſes have they, and ſmell not.

They have hands, and handle not; feet have they, and walk not: neither ſpeak they through their throat.

They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

The Lord hath been mindful of us: and he ſhall bleſs us.

He ſhall bleſs them that fear the Lord: both ſmall and great.

The Lord ſhall increaſe you more and more: you and your children.

Ye are the bleſſed of the Lord: who made heaven and earth.

All the whole heavens are the Lord's: the earth hath he given to the children of men.

The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

MORNING PRAYER.

I AM well pleaſed: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I ſhall find trouble and heavineſs, and I will call upon the the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak; but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will

I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bonds in ſunder.

I will offer to thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

I will pay my vows unto the Lord: in the ſight of all his people. Praiſe the Lord.

O praiſe the Lord, all ye heathen: praiſe him, all ye nations.

For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

O give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

Yea, let them now that fear the Lord confeſs: that his mercy endureth for ever.

I called upon the Lord in trouble: and the Lord heard me at large.

The Lord is on my ſide: I will not fear what man doeth unto me.

The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

It is better to truſt in the Lord; than to put any confidence in man.

It is better to truſt in the Lord: than to put any confidence in princes.

Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

The Lord is my ſtrength and my ſong: and is become my ſalvation.

The voice of joy and health: is in the dwellings of the righteous.

EVENING PRAYER.

THE right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to paſs.

I ſhall not die, but live: and declare the works of the Lord.

The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord: the righteous ſhall enter into it.

I will thank thee, for thou haſt heard me: and art become my ſalvation.

The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

This is the Lord's doing: and it is marvellous in our eyes.

This

This is the day which the Lord hath made: we will rejoice, and be glad in it.

Help me now, O Lord: O Lord, ſend us now proſperity.

Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Bleſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.

Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

For they who do no wickedneſs: walk in his ways.

Thou haſt charged: that we ſhall diligently keep thy commandments.

O that my ways were made ſo direct: that I might keep thy ſtatutes!

So ſhall I not be confounded: while I have reſpect unto all thy commandments.

I will thank thee with an unfeigned heart: when I ſhall have learned the judgements of thy righteouſneſs.

I will keep thy ceremonies: O forſake me not utterly.

Wherewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

With my whole heart have I ſought thee: O let me not go wrong out of thy commandments.

Thy words have I hid within my heart: that I ſhould not ſin againſt thee.

Bleſſed art thou, O Lord: O teach me thy ſtatutes.

With my lips have I been telling: of all the judgements of thy mouth.

I have had as great delight in the way of thy teſtimonies: as in all manner of riches.

I will talk of thy commandments: and have reſpect unto thy ways.

My delight ſhall be in thy ſtatutes: and I will not forget thy word.

MORNING PRAYER.

O DO well unto thy ſervant: that I may live, and keep thy word.

Open thou mine eyes: that I may ſee the wonderous things of thy law.

I am a ſtranger upon earth: O hide not thy commandments from me.

My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgements.

O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

For thy teſtimonies are my delight: and my counſellors.

I will lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

So that the ſun ſhall not burn thee by day: neither the moon by night.

The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Unto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

If the Lord himſelf had not been on our ſide: when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

EVENING PRAYER.

THEY that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

Do well, O Lord: unto thoſe that are good and true of heart.

As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers; but peace ſhall be upon Iſrael.

They

They that ſow in tears: ſhall reap in joy.

He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Except the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour, that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Bleſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy children's children: and peace upon Iſrael.

MORNING PRAYER.

MANY a time have they fought againſt me from my youth up: may Iſrael now ſay;

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

The plowers plowed upon my back: and made long furrows.

But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears conſider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

For there is mercy with thee: therefore ſhalt thou be feared.

I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

My

My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

O truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

Lord, I am not high minded: I have no proud looks.

I do not exerciſe myſelf in great matters: which are too high for me;

But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

O truſt in the Lord: from this time forth for evermore.

Behold, how good and joyful a thing it is: brethren, to dwell together in unity.

It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the ſkirts of his clothing.

Like as the dew of Hermon: which fell upon the hill of Sion.

For there the Lord promiſed his bleſſing: and life for evermore.

Behold now, praiſe the Lord: all ye ſervants of the Lord;

Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God;

Lift up your hands in the ſanctuary: and praiſe the Lord.

The Lord that made heaven and earth: give thee bleſſing out of Sion.

EVENING PRAYER.

O Praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

For I know that the Lord is great: and that our Lord is above all gods.

Whatſoever the Lord pleaſed, that did he in heaven, and in earth: in the ſea, and in all deep places.

He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

O give thanks unto the God of all gods: for his mercy endureth for ever.

O thank the Lord of all lords: for his mercy endureth for ever.

Who only doeth great wonders: for his mercy endureth for ever.

Who by his excellent wiſdom made the heavens: for his mercy endureth for ever.

Who laid out the earth above the waters: for his mercy endureth for ever.

Who hath made great lights: for

for his mercy endureth for ever;

The ſun to rule the day: for his mercy endureth for ever;

The moon and the ſtars to govern the night: for his mercy endureth for ever.

Who remembered us when we were in trouble: for his mercy endureth for ever;

And hath delivered us from our enemies: for his mercy endureth for ever.

Who giveth food to all fleſh: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

I will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving-kindneſs and truth: for thou haſt magnified thy Name and thy word above all things.

When I called upon thee, thou heardeſt me: and enduedſt my ſoul with much ſtrength.

All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

The Lord ſhall make good his loving-kindneſs toward me: yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

MORNING PRAYER.

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing; thou underſtandeſt my thoughts long before.

Thou art about my path, and about my bed: and ſpieſt out all my ways.

For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

Thou haſt faſhioned me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

If I climb up into heaven, thou art there: if I go down

down to hell, thou art there alſo.

If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

For my reins are thine: thou haſt covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written;

Which day by day were faſhioned: when as yet there was none of them.

How dear are thy counſels unto me, O God: O how great is the ſum of them!

If I tell them, they are more in number than the ſand: when I wake up, I am preſent with thee.

Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battle.

Let not the ungodly have his deſire, O Lord: let not his miſchievous imaginations proſper, leſt they be too proud.

Sure I am, that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

EVENING PRAYER.

LORD, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

Set a watch, O Lord, before my mouth: and keep the door of my lips.

O let not mine heart be inclined to any evil thing: let me not be occupied in ungod-

ly works with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

Let the righteous rather ſmite me friendly: and reprove me.

But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

I cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

I poured out my complaints before him: and ſhewed him of my trouble.

When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

I looked alſo upon my right hand: and ſaw there was no man that would know me.

I had no place to flee unto: and no man cared for my ſoul.

I cried unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.

Conſider my complaint: for I am brought very low.

O deliver me from my perſecutors: for they are too ſtrong for me.

Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing, if thou wilt grant me, then ſhall the righteous reſort unto my company.

Hear my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs' ſake.

And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe myſelf in the works of thy hands.

MORNING PRAYER.

I Stretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

O let me hear thy loving-

kindneſs

kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

Quicken me, O Lord, for thy Name's ſake: and for thy righteouſneſs' ſake bring my ſoul out of trouble.

Bleſſed be the Lord my ſtrength: who teacheth my hands to war, and my fingers to fight;

My hope and my fortreſs, my caſtle, and deliverer, my defender in whom I truſt: who ſubdueth my people that is under me.

Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him?

Man is like a thing of nought: his time paſſeth away like a ſhadow.

Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

Send down thine hand from above: deliver me, and take me out of the great waters from the hand of ſtrange children;

Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands and ten-thouſands in our ſtreets.

That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

EVENING PRAYER.

I Will magnify thee, O God, my King: and I will praiſe thy Name for ever and ever.

Every day: will I give thanks unto thee.

Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

One generation ſhall praiſe thy works unto another: and declare thy power.

As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wonderous works;

So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

The Lord is gracious and merciful: long-ſuffering, and of great goodneſs.

The Lord is loving unto every man: and his mercy is over all his works.

All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

They ſhew the glory of thy kingdom: and talk of thy power;

That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

The Lord is righteous in all his ways: and holy in all his works.

The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.

The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

MORNING PRAYER.

PRAISE the Lord, O my ſoul; while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

O put not your truſt in princes, nor in any child of man: for there is no help in them.

For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God;

Who made heaven and earth, the ſea, and all that therein is: who keepeth his promiſe for ever;

Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

The Lord helpeth them that are fallen: the Lord careth for the righteous.

The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

O praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

He telleth the number of the ſtars: and calleth them all by their names.

Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God;

Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any man's legs.

But the Lord's delight is in them that fear him: and put their truſt in his mercy.

He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

He giveth ſnow like wool: and ſcattereth the hoar froſt like aſhes.

He caſteth forth his ice like morſels: who is able to abide his froſt?

He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

EVENING PRAYER.

O Praiſe the Lord of heaven: praiſe him in the height.

Praiſe him, all ye angels of his: praiſe him, all his hoſt.

Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

Praiſe him, all ye heavens: and ye waters that are above the heavens.

Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, he commanded, and they were created.

He hath made them faſt for ever and ever: he hath

given them a law which ſhall not be broken.

Praiſe the Lord upon earth: ye dragons, and all deeps.

Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

Mountains and all hills: fruitful trees and all cedars;

Beaſts and all cattle: worms and feathered fowls;

Kings of the earth, and all people: princes and all judges of the world;

Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

O ſing unto the Lord a new ſong: let the congregation praiſe him.

Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

O praiſe God in his holineſs: praiſe him in the firmament of his power.

Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

Let every thing that hath breath: praiſe the Lord.

JUN

AT THE

Court at KENSINGTON,

December 3, 1696.

PRESENT,

The KING's moſt Excellent MAJESTY,

in COUNCIL.

UPON the humble Petition of *Nicholas Brady* and *Nahum Tate*, this Day read at the Board, ſetting forth, That the Petitioners have, with their utmoſt Care and Induſtry, compleated a New Verſion of the Pſalms of *David*, in *Engliſh* Metre, fitted for publick Uſe; and humbly praying His Majeſty's Royal Allowance that the ſaid Verſion may be uſed in ſuch Congregations as ſhall think fit to receive it:

His Majeſty, taking the ſame into His Royal Conſideration, is pleaſed to order, in Council, That the ſaid New Verſion of the Pſalms, in *Engliſh* Metre, be, and the ſame is hereby allowed and permitted to be uſed in all Churches, Chapels, and Congregations, as ſhall think fit to receive the ſame.

W. BRIDGEMAN.

May 23d, 1698.

HIS Majeſty having allowed and permitted the Uſe of a *New Verſion of the Pſalms of David*, by Dr. *Brady*, and Mr. *Tate*, in all *Churches*, *Chapels*, and *Congregations*; I cannot do leſs than wiſh a good Succeſs to this *Royal Indulgence*; for I find it a WORK done with ſo much *Judgement* and *Ingenuity*, that I am perſuaded it may take off that unhappy Objection which has hitherto lain againſt the *Singing Pſalms*; and diſpoſe that Part of Divine Service to much more Devotion. And I do heartily recommend the Uſe of this *Verſion* to all my Brethren within my Dioceſe.

H. LONDON.

EXTRACTS

FROM THE

NEW VERSION

OF THE

PSALMS

OF

DAVID,

Fitted to the TUNES uſed in CHURCHES.

By N. BRADY, D. D. } Chaplain in Ordinary,
AND
N. TATE, Eſq; } Poet Laureat,
To His MAJESTY.

LONDON:
Printed in the Year MDCCLXXIII.
And Sold by moſt Bookſellers.

ADVERTISEMENT,

Relating to the Choice of Proper Pſalms.

IN the following EXTRACTS from the *Singing Pſalms*, we have been governed by the ſame Conſiderations as in the Abridgement of the *Reading Pſalms*; which Conſiderations appear at large in the Preface.

And for the more eaſy finding ſuch Portions of the Pſalms as may be beſt ſuited to the preſent State of Mind and Circumſtances of thoſe who uſe them, we have arranged them under the following Heads; *viz.*

1. When diſpoſed to impreſs the Mind with a Senſe of God's *Omnipreſence*, *Juſtice*, and *Power*, uſe ſuch Parts as you may find convenient of EXTRACT I. which are from Pſalms 11, & 39.

2. In *Confeſſion* of Sin, and expreſſing *Repentance*, uſe Parts of Pſalm 51, or 90, to be found in EXTRACT II.

3. In reſolving *Amendment of Life*, uſe Part of Pſalm 119, from EXTRACT III.

4. For *Encouragement* in *Virtue* and *Piety*, uſe Parts of Pſalm 1, 15, 24, 32, 34, 41, 112, 127, 133, as found in EXTRACT IV.

5. When diſpoſed to *Prayer*, for yourſelf, the King, or the People, you may find what is proper in EXTRACT V. from Pſalm 19, 25, 51, 54, 67, 86, 143.

6. For expreſſing *Confidence in God*, his Power and Goodneſs, uſe Parts of EXTRACT VI. from Pſalm 4, 18, 23, 27, 34, 37, 46, 62, 91, 130, 145.

7. When under *Dejection of Spirit*, in *Diſtreſs*, or *Affliction*, you may find ſomething ſuitable in EXTRACT VII. from Pſalms 6, 13, 22, 31, 44, 56, 69, 109.

8. In Times of *Publick Diſtreſs* from *Enemies*, ſee in EXTRACT VIII. from Pſalms 60, 123.

9. In Times of *Succeſs*, EXTRACT IX. from Pſalms 9, 34.

10. When diſpoſed to *Praiſe* and *Thankſgiving*, uſe Parts of EXTRACT X. from Pſalms 8, 19, 30, 65, 89, 92, 93, 95, 100, 103, 104, 106, 107, 111, 113, 116, 117, 136, 138, 145, 147, 149, 150.

11. When longing for a better World, and deſirous to ſee God, uſe EXTRACT XI. from Pſalms 39, 42, 63, 84.

We truſt the pious Chriſtian will find ſome Convenience in this Selection of the Pſalms, and in our Arrangement of the Parts ſelected.

EXTRACTS

EXTRACTS
FROM THE
PSALMS of DAVID.

EXTRACT I.

From PSALM XI.

4 THE Lord hath both a Temple here,
Where he ſurveys the Sons of Men,
5 If God, the Righteous, whom he loves,
What must the Sons of Violence,
6 Snares, Fire, and Brimſtone on their Heads
This dreadful Mixture his Revenge
7 The righteous Lord will righteous Deeds
And to the upright Man diſcloſe

and righteous Throne above;
and how their Counſels move.
for Trial does correct;
whom he abhors, expect?
ſhall in one Tempeſt ſhow'r;
into their Cup ſhall pour.
with ſignal Favour grace;
the Brightneſs of his Face.

From PSALM CXXXIX.

1,2 THou, Lord, by ſtricteſt Search haſt known
My ſecret Thoughts are known to thee,
3 Thine Eye my Bed and Path ſurveys,
4 Thou know'ſt what 'tis my Lips would vent,
5 Surrounded by thy Power I ſtand,
6 O Skill, for human Reach too high!
7 O could I ſo perfidious be,
Where, Lord, could I thy Influence ſhun?
8 If up to Heaven I take my Flight,
Or dive to Hell's infernal Plains,
9 If I the Morning's Wings could gain,
10 Thy ſwifter Hand would firſt arrive,
11 Or ſhould I try to ſhun thy Sight
One Glance from thee, one piercing Ray,
12 The Veil of Night is no Diſguiſe,
Thro' Midnight Shades thou find'ſt thy Way,
13 Thou know'ſt the Texture of my Heart,
Each ſingle Thread in Nature's Loom,
14 I'll praiſe thee from whoſe Hands I came
The Wonders thou in me haſt ſhown,
15 Thine Eyes my Subſtance did ſurvey,
In ſecret how exactly wrought,
16 Thou didſt the ſhapeleſs Embryo ſee,
Thou ſaw'ſt the daily Growth they took,
17 Let me acknowledge, too, O God,
Thy Thoughts of Love to me ſurmount
18 Far ſooner could I reckon o'er
Each Morn reviſing what I've done,

My riſing up and lying down;
Known long before conceiv'd by me.
My publick Haunts and private Ways;
My yet unutter'd Words Intent.
On ev'ry Side I find thy Hand,
Too dazzling bright for mortal Eye!
To think of once deſerting thee!
Or whither from thy Preſence run?
'Tis there thou dwell'ſt enthron'd in Light:
'Tis there Almighty Vengeance reigns.
And fly beyond the weſtern Main,
And there arreſt thy Fugitive.
Beneath the ſable Wings of Night;
Would kindle Darkneſs into Day.
No Screen from thy all-ſearching Eyes:
As in the blazing Noon of Day.
My Reins and ev'ry vital Part;
By thee was cover'd in the Womb,
A Work of ſuch a curious Frame;
My Soul with grateful Joy muſt own.
While yet a lifeleſs Maſs it lay;
E'er from its dark Incloſure brought.
Its Parts were regiſter'd by thee:
Form'd by the Model of thy Book.
That ſince this Maze of Life I trod,
The Pow'r of Numbers to recount.
The Sands upon the Ocean's Shore;
I find th' Account but new begun.

From

From PSALM XVIII. H. *and* S's *Verſion.*

1 O God, my Strength and Fortitude, of Force I muſt love thee:
Thou art my Caſtle and Defence in my Neceſſity.
2 My God, my Rock, in whom I truſt, the Worker of my Wealth:
My Refuge, Buckler, and my Shield, the Horn of all my Health.
4 The Pangs of Death did compaſs me, and bound me ev'ry where;
The flowing Waves of Wickedneſs did put me in great Fear,
6 I thus beſet with Pain and Grief, did pray to God for Grace:
And he forthwith heard my Complaint out of his holy Place.
7 Such is his Power, that in his Wrath he made the Earth to quake:
Yea, the Foundation of the Mount of Baſan for to ſhake.
8 And from his Noſtrils went a Smoke, when kindled was his Ire,
And from his Mouth went burning Coals of hot conſuming Fire.
9 The Lord deſcended from above, and bow'd the Heav'ns moſt high;
And underneath his Feet he caſt the Darkneſs of the Sky,
10 On Cherubs and on Cherubims full royally he rode;
And on the Wings of mighty Winds came flying all abroad.

EXTRACT II.

From PSALM LI.

1 HAVE Mercy, Lord, on me, as thou wert ever kind;
Let me, oppreſs'd with Loads of Guilt, thy wonted Mercy find.
2, 3 Waſh off my foul Offence, and cleanſe me from my Sin;
For I confeſs my Crime, and ſee how great my Guilt has been.
4 Againſt thee, Lord, alone, and only in thy Sight,
Have I tranſgreſs'd; and, tho' condemn'd, muſt own thy Judgement right.
5 In Guilt each Part was form'd of all this ſinful Frame;
In Guilt I was conceiv'd, and born the Heir of Sin and Shame.

From PSALM XC.

7, 8 WE by thine Anger are conſum'd, and by thy Wrath diſmay'd;
Our publick Crimes and ſecret Sins before thy Sight are laid.
9 Beneath thy Anger's ſad Effects our drooping Days we ſpend;
Our unregarded Years break off, like Tales that quickly end.
13 O to thy Servants, Lord, return, and ſpeedily relent!
As we of our Miſdeeds, do thou of our juſt Doom, repent,
14 To ſatisfy and chear our Souls, thy early Mercy ſend;
That we may all our Days to come, in Joy and Comfort ſpend.

EXTRACT III.

From PSALM CXIX.

1 HOW bleſs'd are they who always keep the pure and perfect Way!
Who never from the ſacred Paths of God's Commandments ſtray!
2 How bleſs'd, who to his righteous Laws have ſtill obedient been!
And have, with fervent humble Zeal, his Favour ſought to win!
3 Such Men their utmoſt Caution uſe to ſhun each wicked Deed;
But in the Path which he directs with conſtant Care proceed.
5 O then that thy moſt holy Will might o'er my Ways preſide!
And I the Courſe of all my Life by thy Direction guide!
9 How ſhall the Young preſerve their Ways from all Pollution free?
By making ſtill their Courſe of Life with thy Commands agree,
10 With hearty Zeal for thee I ſeek, to thee for Succour pray;
O ſuffer not my careleſs Steps from thy right Paths to ſtray.
11 Safe in my Heart, and cloſely hid, thy Word, my Treaſure, lies;
To ſuccour me with timely Aid, when ſinful Thoughts ariſe.
12 Secur'd by that, my grateful Soul ſhall ever bleſs thy Name;
O teach me then by thy juſt Laws my future Life to frame.

17 Be gracious to thy Servant, Lord, do thou my Life defend;
That I according to thy Word my Time to come may ſpend.
18 Enlighten both my Eyes and Mind, that ſo I may diſcern
The wond'rous Things which they behold who thy juſt Precepts learn.
27 If thou wilt make me know thy Laws, and by their Guidance walk,
The wond'rous Works which thou haſt done, ſhall be my conſtant Talk.
32 So in the Way of thy Commands, ſhall I with Pleaſure run,
And, with a Heart enlarg'd with Joy, ſucceſsfully go on.
33 Inſtruct me in thy Statutes, Lord, thy righteous Paths diſplay;
And I from them, thro' all my Life, will never go aſtray.
34 If thou true Wiſdom from above wilt graciouſly impart,
To keep thy perfect Laws I will devote my zealous Heart.
36 Do thou to thy moſt juſt Commands incline my willing Heart;
Let no Deſire of worldly Wealth from thee my Thoughts divert.
37 From thoſe vain Objects turn my Eyes which this falſe World diſplays;
But give me lively Power and Strength to keep thy righteous Ways.

EXTRACT IV.

From PSALM I.

1 HOW bleſt is he who ne'er conſents by ill Advice to walk;
Nor ſtands in Sinners Ways, nor ſits where Men profanely talk:
2 But makes the perfect Law of God his Buſineſs and Delight;
Devoutly reads therein by Day, and meditates by Night.
3 Like ſome fair Tree, which, fed by Streams, with timely Fruit does bend,
He ſtill ſhall flouriſh, and Succeſs all his Deſigns attend.
4 Ungodly Men, and their Attempts, no laſting Root ſhall find;
Untimely blaſted, and diſpers'd like Chaff before the Wind.
5 Their Guilt ſhall ſtrike the Wicked dumb before their Judge's Face;
No formal Hypocrite ſhall then amongſt the Saints have place,
6 For God approves the juſt Man's Ways; to Happineſs they tend:
But Sinners, and the Paths they tread, ſhall both in Ruin end.

From PSALM XV.

1 LORD, who's the happy Man that may to thy bleſs'd Courts repair;
Not, Stranger-like, to viſit them, but to inhabit there?
2 'Tis he whoſe ev'ry Thought and Deed by Rules of Virtue moves;
Whoſe gen'rous Tongue diſdains to ſpeak the Thing his Heart diſproves.
3 Who never did a Slander forge, his Neighbour's Fame to wound;
Nor hearken to a falſe Report by Malice whiſper'd round.
4 Who Vice, in all its Pomp and Pow'r, can treat with juſt Neglect;
And Piety, tho' cloth'd in Rags, religiouſly reſpect.
5 Who to his plighted Vows and Truſt has ever firmly ſtood;
And tho' he promiſe to his Loſs, he makes his Promiſe good.
The Man, who by this ſteady Courſe has happineſs inſur'd,
When Earth's Foundation ſhakes, ſhall ſtand, by Providence ſecur'd.

From PSALM. XXIV.

1 THIS ſpacious Earth is all the Lord's, the Lord's her Fulneſs is;
The World, and they that dwell therein, by ſov'reign Right are his.
2 He fram'd and fix'd it on the Seas; and his Almighty Hand
Upon inconſtant Floods hath made the ſtable Fabrick ſtand.
3 But for himſelf this Lord of all one choſen Seat deſign'd:
O! who ſhall to that ſacred Hill deſir'd Admittance find?
4 The Man whoſe Hands and Heart are pure, whoſe Thoughts from Pride are free;
Who honeſt Poverty prefers to gainful Perjury.

From PSALM XXXII.

1 HE's bleſs'd, whoſe Sins have Pardon gain'd, No more in Judgement to appear;
2 Whoſe Guilt Remiſſion has obtain'd, And whoſe Repentance is ſincere.
5 No ſooner I my Wound diſclos'd, The Guilt that tortur'd me within,
But thy Forgiveneſs interpos'd, And Mercy's healing Balm pour'd in.
8 In my Inſtruction then confide, You that wou'd Truth's ſafe Pathe deſcry:
Your Progreſs I'll ſecurely guide, And keep you in my watchful Eye.
9 Submit yourſelves to Wiſdom's Rule, Like Men that Reaſon have attain'd;
Not like th' ungovern'd Horſe and Mule, Whoſe Fury muſt be curb'd and rein'd.
10 Sorrows on Sorrows multiply'd, The harden'd Sinners ſhall confound:
But them who in his Truth confide, Bleſſings of Mercy ſhall ſurround.
11 His Saints that have perform'd his Laws, Their Life in Triumph ſhall employ,
Let them, (as they alone have Cauſe) In grateful Raptures ſhout for Joy.

From PSALM XXXIV.

12 LET him who Length of Life deſires, and proſp'rous Days would ſee,
13 From ſland'ring language keep his Tongue, his Lips from Falſehood free.
14 The crooked Paths of Vice decline, and Virtue's Ways purſue:
Eſtabliſh Peace where 'tis begun; and where 'tis loſt, renew.
15 The Lord from Heav'n beholds the Juſt with favourable Eyes;
And, when diſtreſs'd, his gracious Ear is open to their Cries:
16 But turns his wrathful Look on thoſe whom Mercy can't reclaim,
To cut them off, and from the Earth blot out their hated Name.

From PSALM XLI.

1 HAPPY the Man whoſe tender Care relieves the Poor diſtreſs'd!
When Troubles compaſs him around the Lord ſhall give him Reſt.
2 The Lord his Life, with Bleſſings crown'd, in Safety ſhall prolong;
And diſappoint the Will of thoſe that ſeek to do him Wrong.
3 If he in languiſhing Eſtate, oppreſs'd with Sickneſs lie;
The Lord will eaſy make his Bed, and inward Strength ſupply.
13 Let therefore Iſr'el's Lord and God from Age to Age be bleſs'd;
And all the People's glad Applauſe with loud Amens expreſs'd.

From PSALM CXII.

1 THAT Man is bleſs'd who ſtands in Awe Of God, and loves his ſacred Law:
2 His Seed on Earth ſhall be renown'd, And with ſucceſſive Honours crown'd.
3 His Houſe the Seat of Wealth ſhall be An inexhauſted Treaſury;
His Juſtice, free from all Decay, Shall Bleſſings to his Heirs convey.
4 The Soul that's fill'd with Virtue's Light, Shines brighteſt in Affliction's Night:
To pity the Diſtreſs'd inclin'd, As well as juſt to all Mankind.
5 His lib'ral Favours he extends, To ſome he gives, to others lends;
Yet what his Charity impairs, He ſaves by Prudence in Affairs.

From PSALM CXXVII.

1 WE build with fruitleſs Coſt, unleſs the Lord the Pile ſuſtain;
Unleſs the Lord the City keep, the Watchman wakes in vain.
2 In vain we riſe before the Day, and late to Reſt repair,
Allow no Reſpite to our Toil, and eat the Bread of Care.
Supplies of Life, with Eaſe to them, he on his Saints beſtows;
He crowns their Labour with Succeſs, their Nights with ſound Repoſe.
3 Children, thoſe Comforts of our Life, are Preſents from the Lord;
He gives a num'rous Race of Heirs, as Piety's Reward.
4 As Arrows in a Giant's Hand, when marching forth to War;
Ev'n ſo the Sons of ſprightly Youth their Parents' Safeguard are.
5 Happy the Man whoſe Quiver's fill'd with theſe prevailing Arms;
He needs not fear to meet his Foe, at Law, or War's Alarms.

From

From PSALM CXXVIII.

1 THE Man is bleſs'd who fears the Lord, not only Worſhip pays;
But keeps his Steps confin'd with Care to his appointed Ways.
2 He ſhall upon the ſweet Returns of his own Labour feed:
Without Dependance live, and ſee his Wiſhes all ſucceed.
3 His Wife, like a fair fertile Vine, her lovely Fruit ſhall bring;
His Children like young Olive Plants about his Table ſpring.
4, 5 Who fears the Lord ſhall proſper thus; him Sion's God ſhall bleſs;
And grant him all his Days to ſee Jeruſalem's Succeſs.
6 He ſhall live on, 'till Heirs from him deſcend with vaſt Increaſe;
Much bleſs'd in his own proſperous ſtate, and more in Iſr'el's peace.

From PSALM CXXXIII.

1 HOW vaſt muſt their Advantage be! how great their Pleaſure prove!
Who live like Brethren, and conſent in Offices of Love!
2 True love is like that precious Oil which pour'd on Aaron's Head,
Ran down his Beard, and o'er his Robes its coſtly Moiſture ſhed.
3 'Tis like refreſhing Dew, which does on Hermon's Top diſtil;
Or like the early Drops that fall on Sion's fruitful Hill.
For God to all whoſe friendly Hearts with mutual Love abound,
Has firmly promis'd Length of Days, with conſtant Bleſſings crown'd.

EXTRACT V.

From PSALM XIX.

7 GOD's perfect Law converts the Soul, reclaims from falſe Deſires;
With ſacred Wiſdom his ſure Word the Ignorant inſpires.
12 But what frail Man obſerves, how oft he does from Virtue fall?
O cleanſe me from my ſecret Faults, thou God that knows them all.
13 Let no preſumptuous Sin, O Lord, Dominion have o'er me;
That, by thy Grace preſerv'd, I may the great Tranſgreſſion flee.
14 So ſhall my Pray'r and Praiſes be with thy Acceptance bleſt;
And I ſecure on thy Defence, my Strength and Saviour, reſt.

From PSALM XXV.

1,2 TO God, in whom I truſt, I lift my Heart and Voice;
O let me not be put to Shame, nor let my Foes rejoice.
3 Thoſe who on thee rely, let no Diſgrace attend;
Be that the ſhameful Lot of ſuch as wilfully offend.
9 He thoſe in Juſtice guides who his Direction ſeek;
And in his ſacred Paths ſhall lead the Humble and the Meek.
10 Through all the Ways of God both Truth and Mercy ſhine,
To ſuch as with religious Hearts to his bleſt Will incline.
12 Whoe'er with humble Fear to God his Duty pays,
Shall find the Lord a faithful Guide in all his righteous Ways.
13 His quiet Soul with Peace ſhall be for ever bleſs'd,
And by his num'rous Race the Land ſucceſſively poſſeſs'd.

From PSALM LI.

11 WIthdraw not thou thy Help, nor caſt me from thy Sight;
Nor let thy holy Spirit take its everlaſting flight.
12 The Joy thy Favours give let me again obtain;
And thy free Spirit's firm Support my fainting Soul ſuſtain.
16 Could Sacrifice atone, whole Flocks and Herds ſhould die;
But on ſuch Off'rings thou diſdain'ſt to caſt a gracious Eye.
17 A broken Spirit is by God moſt highly priz'd;
By him a broken contrite Heart ſhall never be deſpis'd.

From

From PSALM LIV.

1,2 LORD, save me, for thy glorious Name; and in thy Strength appear.
To judge my Cause; accept my Pray'r, and to my Words give Ear.
3 Mere Strangers, whom I never wrong'd, to ruin me design'd;
And cruel Men that fear no God, against my Soul combin'd.
4, 5 But God takes Part with all my Friends; and he's the surest Guard:
The God of Truth shall give my Foes their Falsehood's due Reward.
6 While I my grateful Off'ring bring, and Sacrifice with Joy;
And in his Praise my Time to come delightfully employ.

From PSALM LXVII.

1 TO bless thy chosen Race, in Mercy, Lord, incline;
And cause the Brightness of thy Face on all thy Saints to shine.
2 That so thy wond'rous Ways may thro' the World be known;
Whilst distant Lands their Tribute pay, and thy Salvation own.
3 Let diff'ring Nations join to celebrate thy Fame;
Let all the World, O Lord, combine to praise thy glorious Name.
6 Then shall the teeming Ground a large Increase disclose;
And we with Plenty shall be crown'd, which God, our God, bestows.

From PSALM LXXXVI.

1 TO my Complaint, O Lord, my God, thy gracious Ear incline;
Hear me, distress'd, and destitute of all Relief but thine.
2 Do thou, O God, preserve my Soul, that does thy Name adore;
Thy Servant keep, and him whose Trust relies on thee, restore.
3 To me, who daily thee invoke, thy Mercy, Lord, extend;
4 Refresh thy Servant's Soul, whose Hopes on thee alone depend.
5 Thou, Lord, art good; not only good, but prompt to pardon too;
Of plenteous Mercy to all those who for thy Mercy sue.

From PSALM CXLIII.

1 LORD, hear my Pray'r, and to my Cry thy wonted Audience lend;
In thy accustom'd Faith and Truth a gracious Answer send.
2 Nor at thy strict Tribunal bring thy Servant to be try'd:
For in thy Sight no living Man can e'er be justify'd.
5 I call to Mind the Days of old, and Wonders thou hast wrought:
My former Dangers and Escapes employ my musing Thought.
6 To thee my Hands in humble Pray'r I fervently stretch out;
My Soul for thy Refreshment thirsts, like Land oppress'd with Drought.
7 Hear me with Speed; my Spirit fails, thy Face no longer hide;
Lest I become forlorn, like them that in the Grave reside.
8 Thy Kindness early let me hear, whose Trust on thee depends;
Teach me the Way where I should go; my Soul to thee ascends.

EXTRACT VI.

From PSALM IV.

3 CONSIDER that the righteous Man is God's peculiar Choice:
And when to him I make my Pray'r, he always hears my Voice.
4 Then stand in awe of his Commands, flee ev'ry Thing that's ill;
Commune in private with your Hearts, and bend them to his Will.
5 The Place of other Sacrifice let Righteousness supply;
And let your Hope securely fixt, on God alone rely.
8 Then down in Peace I'll lay my Head, and take my needful Rest;
No other Guard, O Lord, I crave, of thy Defence possess'd.

From

From PSALM XVIII.

2, 2 NO Change of Times ſhall ever ſhock My firm Affection, Lord, to thee;
For thou haſt always been my Rock, A Fortreſs and Defence to me.
Thou my Deliv'rer art, my God; My Truſt is in thy mighty Pow'r;
Thou art my Shield from Foes abroad, At Home my Safe-guard and my Tow'r.
25, 24 Thou ſuit'ſt, O Lord, thy righteous Ways To various Paths of human Kind;
They who for Mercy merit Praiſe, With thee ſhall wond'rous Mercy find.
Thou to the Juſt ſhalt Juſtice ſhew; The Pure thy Purity ſhall ſee
Such as perverſely chuſe to go, Shall meet with due Returns from thee.

From PSALM XXIII.

1 THE Lord himſelf, the mighty Lord, vouchſafes to be my Guide;
The Shepherd, by whoſe conſtant Care my Wants are all ſupply'd.
2 In tender Graſs he makes me feed, and gently there repoſe;
Then leads me to cool Shades, and where refreſhing Water flows.
3 He does my wand'ring Soul reclaim; and to his endleſs Praiſe,
Inſtruct with humble Zeal to walk in his moſt righteous Ways.
4 I paſs the gloomy Vale of Death, from Fear and Danger free;
For there his aiding Rod and Staff defend and comfort me.

From PSALM XXVII.

1 WHOM ſhould I fear, ſince God to me is ſaving Health and Light?
Since ſtrongly he my Life ſupports, what can my Soul affright?
2 With fierce Intent my Fleſh to tear, when Foes beſet me round,
They ſtumbled, and their lofty Creſts were made to ſtrike the Ground,
3 Through him, my Heart, undaunted, dares with mighty Hoſts to cope:
Through him in doubtful Straits of War, for good Succeſs I hope.
14 God's Time with patient Faith expect, and he'll inſpire thy Breaſt
With inward Strength: do thou thy Part, and leave to him the reſt.

From PSALM XXXIV.

7 THE Hoſts of God encamp around the Dwellings of the juſt;
Deliv'rance he affords to all who on his Succour truſt.
8 O make but Trial of his Love, Experience will decide
How bleſs'd they are, and only they, who in his Truth confide.
9 Fear him, ye Saints; and you will then have nothing elſe to fear:
Make you his Service your Delight; he'll make your Wants his Care.

From PSALM XXXVII.

16 A Little, with God's Favour bleſs'd, The Wealth of many bad excels:
That's by one righteous Man poſſeſs'd,
17 For God ſupports the juſt Man's Cauſe; Their unſucceſsful Pow'r he quells.
But as for thoſe that break his Laws,
18 His conſtant Care the Upright guides, Their Portion ſhall for ever laſt.
And over all their Life preſides;
19 They, when Diſtreſs o'erwhelms the Earth, The happy Fruits of Plenty taſte.
Shall be unmov'd, and ev'n in Dearth
27 With Caution ſhun each wicked Deed, And ſo prolong your happy Days.
In Virtue's Ways with Zeal proceed,
28 For God who Judgement loves, does ſtill While ſoon the wicked Race decays.
Preſerve his Saints ſecure from Ill;

From PSALM XLVI.

1 GOD is our Refuge in Diſtreſs; In him, undaunted, we'll confide:
A preſent Help when Dangers preſs;
2, 3 Tho' Earth were from her Centre toſs'd, Torn piece-meal by the roaring Tide.
And Mountains in the Ocean loſt,
10 Submit to God's almighty Sway; And Earth her Sovereign Lord confeſs.
For him the Heathen ſhall obey,
11 The God of Hoſts conducts our Arms, As to our Fathers in Diſtreſs.
Our Tow'r of Refuge in Alarms,

From PSALM LXII.

7 GOD does his saving Health dispense,
He is my Fortress and Defence;
8 In him, ye People, always trust;
For God the Merciful and Just,
9 The Vulgar fickle are and frail;
And, laid in Truth's impartial Scale,
10 Then trust not in oppressive Ways;
Nor let your Hearts, if Wealth increase,
11 For God has oft his Will express'd;
To be of boundless Pow'r possess'd,
12 Tho' Mercy is his darling Grace,
Yet will he all the human Race

And flowing Blessings daily send.
On him my Soul shall still depend.
Before his Throne pour out your Hearts;
His timely Aid to us imparts.
The Great dissemble and betray,
The lightest Things will both outweigh.
By Spoil and Rapine grow not vain;
Be set too much upon your Gain.
And I this Truth have fully known;
Belongs, of Right, to God alone.
In which he chiefly takes Delight;
According to their Works requite.

From PSALM XCI.

1 HE, that has God his Guardian made,
Shall, under the Almighty's Shade,
2 Thus to my Soul, of him I'll say,
He is my Fortress and my Stay,
3 His tender Love and watchful Care
Shall free thee from the Fowler's Snare,
4 He over thee his Wings shall spread,
And cover thy unguarded Head;
5 No Terrors that surprise by Night,
Shall thy undaunted Courage fright,
6 Nor Plague, of unknown Rise, that kills
In Darkness, nor infectious Ills,
11 For he, throughout thy happy Days,
To keep thee safe in all thy Ways,
12 And they, lest thou should'st chance to meet
With some rough Stone to wound thy Feet,

Secure and undisturb'd abide.
My God, in whom I will confide.
And from the noisome Pestilence;
His truth shall be thy strong Defence.
Nor deadly Shafts that fly by Day;
That in the hottest Season slay.
Shall give his Angels strict Commands;
Shall bear thee safely in their Hands.

From PSALM CXXX.

1 FROM lowest Depths of Woe
2 Lord, hear my supplicating Voice,
3 Should'st thou severely judge,
But thou forgiv'st, lest we despond,
5 My Soul with Patience waits
My hopes are on thy Promise built,
6 My longing Eyes look out
More duly than the Morning Watch

to God I sent my Cry;
and graciously reply.
who can the Trial bear?
and quite renounce thy Fear.
for thee, the living Lord;
thy never-failing Word.
for thy enlivening Ray,
to spy the dawning Day.

From PSALM CXLVI.

6 THE Lord, who made both Heaven and Earth,
Will never quit his stedfast Truth,
7 The Poor oppress'd, from all their Wrongs
He gives the Hungry needful Food,
8 By him the Blind receive their Sight,
With kind Regard and tender Love
9 The Strangers he preserves from Harm,
Defends the Widow, and the Wise

and all that they contain,
nor make his Promise vain.
are eas'd by his Decree,
and sets the Prisoners free.
the Weak and Fall'n he rears;
he for the Righteous cares.
the Orphan kindly treats,
of wicked Men defeats.

EXTRACT VII.

From PSALM VI.

1 THY dreadful Anger, Lord, restrain,
Correct me not in thy fierce Wrath,
2 Have Mercy, Lord; for I grow faint,
The Anguish of my aking Bones;

and spare a Wretch forlorn;
too heavy to be borne.
unable to endure
which thou alone canst cure.

4 Thy wonted Goodneſs, Lord, repeat, and eaſe my troubled Soul:
Lord, for thy wond'rous Mercy's ſake, vouchſafe to make me whole.
9, 10 He hears, and grants my humble Pray'r; and they that wiſh my Fall,
Shall bluſh and rage, to ſee that God protecte me from them all.

From PSALM XIII.

1 HOW long wilt thou forget me, Lord? muſt I for ever mourn?
How long wilt thou withdraw from me? oh! never to return?
3 Oh! hear, and to my longing Eyes reſtore thy wonted Light;
And ſuddenly, or I ſhall ſleep in everlaſting Night.
5 Since I have always plac'd my Truſt beneath thy Mercy's Wing,
Thy ſaving Health will come, and then my Heart with Joy ſhall ſpring.
6 Then ſhall my Song, with Praiſe inſpir'd, to thee, my God, aſcend;
Who to thy Servant in Diſtreſs ſuch Bounty didſt extend.

From PSALM XXII.

1 MY God, my God, why leav'ſt thou me, when I with Anguiſh faint?
O why ſo far from me remov'd, and from my loud Complaint?
2 All Day, but all the Day unheard, to thee do I complain;
With Cries implore Relief all Night, but cry all Night in vain.
11 Withdraw not, then, ſo far from me, when Trouble is ſo nigh:
O ſend me Help! thy Help, on which I only can rely.
25 Thus in thy ſacred Courts will I my chearful Thanks expreſs,
In preſence of thy Saints perform the Vows of my Diſtreſs.

From PSALM XXXI.

1 DEfend me, Lord, from Shame; for ſtill I truſt in thee:
As juſt and righteous is thy Name, from Danger ſet me free.
2 Bow down thy gracious Ear, and ſpeedy Succour ſend:
Do thou my ſtedfaſt Rock appear, to ſhelter and defend.
5 To thee, the God of Truth, my Life, and all that's mine,
(For thou preſerv'dſt me from my Youth), I willingly reſign.
6 All vain Deſigns I hate, of thoſe that truſt in Lies;
And ſtill my Soul, in ev'ry State, to God for Succour flies.
15 Whate'er Events betide, thy Wiſdom times them all:
Then, Lord, thy Servant ſafely hide from thoſe that ſeek his Fall.
16 The Brightneſs of thy Face to me, O Lord, diſcloſe;
And, as thy Mercies ſtill increaſe, preſerve me from my Foes.
23 O! all ye Saints, the Lord with eager Love purſue,
Who to the Juſt will Help afford, and give the Proud their due.
24 Ye that on God rely, courageouſly proceed;
For he will ſtill your Hearts ſupply with Strength, in Time of Need.

From PSALM XLIV.

17 ON us this Heap of Woes is fall'n; all this we have endur'd;
Yet have not, Lord, renounc'd thy Name, or Faith to thee abjur'd:
18 But in thy righteous Paths have kept our Hearts and Steps with Care;
19 Tho' thou haſt broken all our Strength, and we almoſt deſpair.
24 O! wherefore hideſt thou thy Face from our afflicted State,
25 Whoſe Souls and Bodies ſink to Earth with Grief's oppreſſive Weight?
26 Ariſe, O Lord, and timely haſte to our Deliv'rance make;
Redeem us, Lord,—if not for ours, yet for thy Mercy's Sake.

From PSALM LVI.

1 DO thou, O God, in Mercy help; for Man my Life purſues;
To cruſh me with repeated Wrongs, he daily Strife renews.
2 Continually my ſpiteful Foes to ruin me combine;
Thou ſeeſt, who ſit'ſt enthron'd on high, what mighty Numbers join.
3 But tho' ſometimes ſurpriz'd by Fear, on Danger's firſt Alarm;
Yet ſtill for Succour I depend on thy Almighty Arm.

4 God's faithful Promiſe I ſhall praiſe; on which I now rely:
In God I truſt, and, truſting him, the Arm of Fleſh defy.

From PSALM LXIX.

1 SAVE me, O God, from Waves that roll, And preſt to overwhelm my Soul,
2 With painful Steps in Mire I tread, And Deluges o'erflow my Head.
3 With reſtleſs Cries my Spirits faint; My voice is hoarſe with long Complaint;
My Sight decays with tedious Pain, Whilſt for my God I wait in vain.
14 From threat'ning Dangers me relieve, And from the Mire my Feet retrieve;
From ſpiteful Foes in Safety keep, And ſnatch me from the raging Deep.
15 Controul the Deluge e'er it ſpread, And roll its Waves above my Head:
Nor deep Deſtruction's yawning Pit To cloſe her Jaws on me permit.
16 Lord, hear the humble Pray'r I make, For thy tranſcending Goodneſs' ſake;
Relieve thy Supplicant once more From thy abounding Mercy's Store.
17 Nor from thy Servant hide thy Face Make Haſte, for deſp'rate is my Caſe.
18 Thy timely Succour interpoſe, And ſhield me from remorſeleſs Foes.
29 But me, howe'er diſtreſs'd and poor, Thy ſtrong Salvation ſhall reſtore:
30 Thy Pow'r with Songs I'll then proclaim, And celebrate with Thanks thy Name
33 For God regards the Poor's Complaint; Sets Priſoners free from cloſe Reſtraint.
34 Let Heav'n, Earth, Sea, their Voices raiſe, And all the World reſound his Praiſe.

From PSALM CIX.

22 FOR I, to utmoſt Straits reduc'd, am void of all Relief;
My Heart is wounded with Diſtreſs, and quite pierc'd through with Grief.
23 I, like an Ev'ning Shade, decline, which vaniſhes apace;
Like Locuſts up and down I'm toſs'd, and have no certain Place.
24, 25 My Knees with faſting are grown weak, my Body lank and lean;
All that behold me ſhake their Heads, and treat me with Diſdain.
26, 27 But, for thy Mercy's ſake, O Lord, do thou my Foes withſtand;
That all may ſee 'tis thy own Act, the Work of thy Right-hand.

EXTRACT VIII.

From PSALM LX.

1 O GOD, who haſt our Troops diſpers'd, Forſaking thoſe who left thee firſt;
As we thy juſt Diſpleaſure mourn, To us in Mercy, Lord, return.
2 Our Strength, that firm as Earth did ſtand, Is rent by thy avenging Hand:
O! heal the Breaches thou haſt made: We ſhake, we fall, without thy Aid!
3 Our Follies ſad Effects we feel, For drunk with Diſcord's Cup, we reel;
4 But now for them who thee rever'd, Thou haſt thy Truth's bright Banner rear'd.
5 Let thy right Hand thy Saints protect: Lord, hear the Pray'rs that we direct.
6 The holy God has ſpoke; and I, O'erjoy'd, on his firm Word rely.
10 Ev'n thou, O God, who haſt diſpers'd Our Troops (for we forſook thee firſt)
Thoſe whom thou didſt in Wrath forſake, Aton'd, thou wilt victorious make.
11 Do thou our fainting Cauſe ſuſtain, For human Succours are but vain.
12 Freſh Strength and Courage God beſtows: 'Tis he treads down our proudeſt Foes.

From PSALM CXXIII.

1, 2 ON thee, who dwell'ſt above the ſkies, For Mercy wait my longing Eyes,
As Servants watch their Maſters Hands, And Maids their Miſtreſſes Commands,
3, 4 O then have Mercy on us, Lord, Thy gracious Aid to us afford,
To us whom cruel Foes oppreſs, Grown rich and proud by our Diſtreſs.

EXTRACT IX.

From PSALM IX.

1 TO celebrate thy Praiſe, O Lord, I will my Heart prepare;
To all the liſt'ning World thy Works, thy wond'rous Works, declare.
2 The Thought of them ſhall to my Soul exalted Pleaſure bring;
Whilſt to thy Name, O thou moſt High, triumphant Praiſe I ſing.

T

3 Thou mad'ſt my haughty Foes to turn their Backs in ſhameful Flight:
Struck with thy Preſence, down they fell; they periſh'd at thy Sight.
4 Againſt inſulting Foes advanc'd, thou didſt my Cauſe maintain;
My Right aſſerting from thy Throne, where Truth and Juſtice reign.
10 All thoſe who have his Goodneſs prov'd, will in his Truth confide;
Whoſe Mercy ne'er forſook the Man that on his Help rely'd.
31 Sing Praiſes, therefore, to the Lord; from Sion, his Abode,
Proclaim his Deeds, till all the World confeſs no other God.

From PSALM XXXIV.

1 THRO' all the changing Scenes of Life, in Trouble, and in Joy,
The Praiſes of my God ſhall ſtill my Heart and Tongue employ.
2 Of his Deliv'rance I will boaſt, till all that are diſtreſs'd
From my Example Comfort take, and charm their Griefs to Reſt.
3 O! magnify the Lord with me, with me exalt his Name:
4 When in Diſtreſs to him I call'd, he to my Reſcue came.
5 Their drooping Hearts were ſoon refreſh'd, who look'd to him for Aid:
Deſir'd Succeſs in ev'ry Face a chearful Air diſplay'd.

EXTRACT X.

From PSALM VIII.

1 O Thou, to whom all Creatures bow within this earthly Frame,
Thro' all the World how great art thou! how glorious is thy Name!
In Heav'n thy wond'rous Acts are ſung, nor fully reckon'd there;
2 And yet thou mak'ſt the Infant-tongue thy boundleſs Praiſe declare.
3 When Heav'n, thy beauteous Work on high, employs my wond'ring Sight;
The Moon, that nightly rules the Sky, with Stars of feebler Light:
4 What's Man, ſay I, that, Lord, thou lov'ſt to keep him in thy Mind?
Or what his Offspring, that thou prov'ſt to them ſo wond'rous kind?

From PSALM XIX.

1 THE Heav'ns declare thy Glory, Lord, which that alone can fill;
The Firmament and Stars expreſs their great Creator's Skill.
2 The Dawn of each returning Day freſh Beams of Knowledge brings;
And from the dark Returns of Night divine Inſtruction ſprings.
Their pow'rful Language to no Realm or Region is confin'd;
'Tis Nature's Voice, and underſtood alike by all Mankind.
4 Their Doctrine does its ſacred Senſe thro' Earth's Extent diſplay;
Whoſe bright Contents the circling Sun does round the World convey.

From PSALM XXX.

1 I'LL celebrate thy Praiſes, Lord, who did'ſt thy Power employ
To raiſe my drooping Head, and check my Foes' inſulting Joy.
2, 3 In my Diſtreſs I cry'd to thee, who kindly did'ſt relieve,
And from the Grave's expecting Jaws my hopeleſs Life retrieve.
4 Thus to his Courts, ye Saints of his, with Songs of Praiſe repair;
With me commemorate his Truth, and providential Care.
5 His Wrath has but a Moment's Reign, his Favour no Decay;
Your Night of Grief is recompens'd with Joy's returning Day.

From PSALM LXV.

9 FROM out thy unexhauſted Store Thy Rain relieves the thirſty Ground
Makes Lands, that barren were before, With Corn and uſeful Fruits abound
10 On riſing Ridges down it poure, And ev'ry furrow'd Valley fills:
Thou mak'ſt them ſoft with gentle Show'rs, In which a bleſt Increaſe diſtils.
11 Thy Goodneſs does the circling Year With freſh Returns of Plenty crown;
And where thy glorious Paths appear, Thy fruitful Clouds drop Fatneſs down.
13 Large Flocks with fleecy Wool adorn The chearful Downs; the Vallies being
A plenteous Crop of full-ear'd Corn, And ſeem, for Joy, to ſhout and ſing.

From PSALM LXXXIX.

1 THY Mercies, Lord, shall be my Song, My Song on them shall ever dwell;
To Ages yet unborn my Tongue Thy never falling Truth shall tell.
2 I have affirm'd, and still maintain, Thy Mercy shall for ever last;
Thy Truth, that does the Heav'ns sustain, Like them shall stand for ever fast.
9 Thou dost the lawless Seas controul, And change the Prospect of the Deep;
Thou mak'st the sleeping Billows roll, Thou mak'st the rolling Billows sleep.
11 In thee the sov'reign Right remains Of earth and Heav'n, thee, Lord, alone,
The World, and all that it contains, Their Maker and Preserver own.

From PSALM XCII.

1 HOW good and pleasant must it be to thank the Lord most High;
And, with repeated Hymns of Praise, his Name to magnify!
2 With ev'ry Morning's early Dawn his Goodness to relate;
And of his constant Truth, each Night, the glad Effects repeat!
3 To ten-string'd Instruments we'll sing, with tuneful Psalt'ries join'd,
And to the Harp, with solemn Sounds, for sacred Use design'd.
4 For thro' thy wond'rous Works, O Lord, thou mak'st my Heart rejoice;
The thoughts of them shall make me glad, and shout with chearful Voice.

From PSALM XCIII.

1 WITH Glory clad, with Strength array'd, The Lord, that o'er all Nature reigns,
The World's Foundation strongly laid, And the vast Fabrick still sustains.
How surely stablish'd is thy Throne, Which shall no Change or Period see!
For thou, O Lord, and thou alone, Art God from all Eternity.
3, 4 The Floods, O Lord, lift up their Voice, And toss the troubled Waves on high;
But God above can still their Noise, And make the angry Sea comply.
5 Thy Promise, Lord, is ever sure; And they that in thy House would dwell,
That happy Station to secure, Must still in Holiness excel.

From PSALM XCV.

1 O Come, loud Anthems let us sing, Loud Thanks to our Almighty King,
For we our Voices high should raise, When our Salvation's Rock we praise.
2 Into his Presence let us haste To thank him for his Favours past;
To him address, in joyful Songs, The Praise that to his Name belongs.
4 The Depths of Earth are in his Hand, Her secret Wealth at his Command;
The Strength of Hills that threat the Skies, Subjected to his Empire lies.
5 The rolling Ocean's vast Abyss By the same sov'reign Right is his;
'Tis mov'd by his Almighty Hand, That form'd and fix'd the solid Land.

From PSALM C.

1, 2 WITH one Consent let all the Earth To God their chearful Voices raise;
Glad homage pay with awful Mirth, And sing before him Songs of Praise;
3 Convinc'd that he is God alone, From whom both we and all proceed;
We, whom he chuses for his own, The Flock which he vouchsafes to feed.
4 O enter then his Temple Gate, Thence to his Courts devoutly press,
And still your grateful Hymns repeat, And still his Name with Praises bless.
5 For he's the Lord supremely good, His Mercy is for ever sure;
His Truth, which always firmly stood, To endless Ages shall endure.

From PSALM CIII.

1, 2 MY Soul, inspir'd with sacred Love, God's holy Name for ever bless;
Of all his Favours mindful prove, And still thy grateful Thanks express.
3, 4 'Tis he that all thy Sins forgives, And after Sickness makes thee sound;
From Danger he thy Life retrieves, By him with Grace and Mercy crown'd.
5, 6 He with good things thy Mouth supplies, Thy Vigour, Eagle-like, renews:
He, when the guiltless Sufferer cries, His Foe with just Revenge pursues.
8 The Lord abounds with tender Love, And unexampled Acts of Grace;
His waken'd Wrath does slowly move, His willing Mercy flows apace.

9, 10 God

9, 10 God will not always harſhly chide,
And loves his Puniſhments to guide,
11 As high as Heav'n its Arch extends
So much his boundleſs Love tranſcends
14, 15 For God, who all our Frame ſurveys,
How freſh ſoe'er we ſeem, our Days
16, 17 Whilſt they are nipt with ſudden Blaſts,
God's faithful Mercy ever laſts,
But with his Anger quickly part;
More by his Love than our Deſert.
Above this little Spot of Clay;
The ſmall Reſpects that we can pay,
Conſiders that we are but Clay:
Like Graſs or Flow'rs muſt fade away,
Nor can we find their former Place:
To thoſe that fear him, and their Race.

From PSALM CIV.

13 HIS rains from Heav'n parcht Hills recruit,
Till Earth is burthen'd with her Fruit,
14 Graſs for our Cattle to devour,
Herbs for Man's Uſe, of various Pow'r,
15 With cluſter'd Grapes he crowns the Vine,
Gives Oil that makes his Face to ſhine,
23 Forth to the Tillage of his Soil
Commencing with the Sun his Toil,
31 Thus thro' ſucceſſive Ages ſtands
Pleas'd with the Work of thy own Hands
32 One Look of thine, one wrathful Look,
One Touch from thee with Clouds of Smoke,
33 In praiſing God, while he prolongs
34 And join Devotion to my Songs,
35 While Sinners from Earth's Face are hurl'd,
I ſill with my Song the liſt'ning World
That ſoon tranſmit the liquid Store;
And Nature's Lap can hold no more.
He makes the Growth of ev'ry Field;
That either Food or Phyſick yield.
To chear man's Heart oppreſt with cares;
And Corn that waſted Strength repairs,
the Huſbandman ſecurely goes,
With him returns to his Repoſe,
Firm fixt thy Providential Care;
Thou doſt the Waſtes of Time repair,
Earth's panting Breaſt with Terror fills;
In Darkneſs ſhrouds the proudeſt Hills.
My Breath, I will that Breath employ;
Sincere, as is in him my Joy.
My Soul, praiſe thou his holy Name,
Join Conſort, and his Praiſe proclaim.

From PSALM CVI.

1 O Render Thanks to God above,
Whoſe Mercy firm thro' Ages paſt
2 Who can his mighty Deeds expreſs,
What mortal Eloquence can raiſe
3 Happy are they, and only they,
Who know what's right, nor only ſo,
4 Extend to me that Favour, Lord,
When thou return'ſt to ſet them free,
The Fountain of eternal Love;
Has ſtood, and ſhall for ever laſt.
Not only vaſt, but numberleſs:
His Tribute of immortal Praiſe!
Who from thy Judgements never ſtray:
But always practice what they know.
Thou to thy Choſen doſt afford;
Let thy Salvation viſit me.

From PSALM CVII.

1 TO God your grateful Voices raiſe,
And let your never-ceaſing Praiſe
2, 3 Let thoſe give Thanks, whom he from Bands
And brought them back from diſtant Lands,
4, 5 Thro' lonely deſert Ways they went,
Till quite with Thirſt and Hunger ſpent,
6 Then ſoon to God's indulgent Ear
Who graciouſly vouchſaf'd to hear,
7 From crooked Paths he led them forth,
To wealthy Towns of great Reſort,
8 O then that all the Earth with me
And for the mighty Works which he
9 For he from Heav'n the ſad Eſtate
To hungry Souls that pant for Meat,
Who does your daily Patron prove;
Attend on his eternal Love.
Of proud oppreſſing Foes releas'd;
From north and ſouth, and weſt and eaſt.
Nor could a peopl'd City find;
Their fainting Soul within them pin'd.
Did they their mournful Cry addreſs;
And freed them from their deep Diſtreſs,
And in the certain Way did guide.
Where all their wants were well ſupply'd,
Would God for this his Goodneſs praiſe!
Thro' out the wond'ring World diſplays!
Of longing Souls with Pity views;
His Goodneſs daily Food renews.

PART II.

10 Some lie, with Darkneſs compaſs'd round,
And with unweildy Fetters bound,
11, 12 Becauſe God's Counſel they defy'd,
With theſe Afflictions they were try'd;
In Death's uncomfortable Shade;
By preſſing Cares more heavy made.
And lightly priz'd his holy Word,
They fell, and none could Help afford.

13 Then ſoon to God's indulgent Ear,
Who graciouſly vouchſaf'd to hear,
14 From dismal Dungeons, dark as Night,
He brought them forth to chearful Light,
15 O then that all the Earth, with me,
And for the mighty Works which he
16 For he, with his Almighty Hand,
Nor could the maſſy Bars withſtand,

Did they their mournful Cry addreſs;
And freed them from their deep Diſtreſs.
And Shades as black as Death's Abode,
And welcome Liberty beſtow'd.
Would God for this his Goodneſs praiſe!
Thro' out the wond'ring World diſplays!
The Gates of Braſs in Pieces broke,
Or temper'd Steel reſiſt his Stroke.

PART III.

17 Remorſeleſs Wretches, void of Senſe,
And for their multiplied Offence,
18 Their Soul a Prey to Pain and Fear,
And they by faint Degrees draw near
19 Then ſtrait to God's indulgent Ear
Who graciouſly vouchſafes to hear,
20 He all their ſad Diſtempers heals,
And when all human Succour fails,
21 O then that all the Earth with me
And for the mighty Works which he
22 With Off'rings let his Altar flame,
And with loud Joy his holy Name

With bold Tranſgreſſions God defy;
Oppreſs'd with ſore Diſeaſes lie:
Abhors to taſte the choiceſt Meats;
To Death's inhoſpitable Gates.
Do they their mournful Cry addreſs;
And frees them from their deep Diſtreſs.
His Word both Health and Safety gives;
From near Deſtruction them retrieves.
Would God for this his Goodneſs praiſe!
Thro' out the wond'ring World diſplays!
Whilſt they their grateful Thanks expreſs;
For all his Acts of Wonder bleſs!

PART IV.

23, 24 They that in Ships, with Courage bold,
Do God's amazing Works behold,
25 No ſooner his Command is paſt,
Which ſweeps the Sea with rapid Haſte,
26 Sometimes the Ships, toſt up to Heav'n,
Then down the ſteep Abyſs are driv'n,
27 They reel and ſtagger to and fro,
Nor do the ſkilful Seamen know
28 Then ſtraight to God's indulgent Ear
Who graciouſly vouchſafes to hear,
29, 30 He does the raging Storm appeaſe,
With Joy they ſee their Fury ceaſe,
31 O then that all the Earth with me
And for the mighty Works which he
32 Let them, where all the Tribes reſort,
And in the Elders ſov'reign Court,

O'erſwelling Waves their Trade purſue:
And in the Deep his Wonders view.
But forth a dreadful Tempeſt flies,
And makes the ſtormy Billows riſe.
On Tops of Mountain Waves appear;
Whilſt ev'ry Soul diſſolves with Fear.
Like Men with Fumes of Wine oppreſs'd;
Which Way to ſteer, what Courſe is beſt.
They do their mournful Cry addreſs;
And frees them from their deep Diſtreſs.
And makes the Billows calm and ſtill:
And their intended Courſe fulfil.
Would God for this his Goodneſs praiſe!
Thro' out the wond'ring World diſplays!
Advance to Heav'n his glorious Name;
With one Conſent his Praiſe proclaim!

PART V.

33, 34 A fruitful Land, where Streams abound,
Will turn to dry and barren Ground,
35, 36 The parch'd and deſert Heath he makes
Which for his Lot the Hungry takes,
37, 38 He ſows the Field, the Vineyard plants,
Nor can, whilſt God his Bleſſing grants,
39 But when his Sins Heav'n's Wrath provoke,
He feels th' Oppreſſor's galling Yoke,
40 The Prince that ſleights what God commands,
And over wild and deſert Lands,
41 Whilſt God, from all afflicting Cares,
And makes in Time his num'rous Heirs
42, 43 Then Sinners ſhall have nought to ſay,
The Wiſe theſe ſtrange Events ſhall weigh,

God's juſt Revenge, if People ſin,
To puniſh thoſe that dwell therein.
To flow with Streams and ſpringing wells;
And in ſtrong Cities ſafely dwells.
Which gratefully his Toil repay;
His fruitful Seed or Stock decay.
His Health and Subſtance fade away;
And is of Grief the wretched Prey.
Expos'd to Scorn, muſt quit his Throne;
Where no Path offers, ſtray alone.
Sets up the humble Man on high;
With his increaſing Flocks to vie.
The Juſt a decent Joy ſhall ſhow;
And thence God's Goodneſs fully know.

From

From PSALM CXI.

1 PRAISE ye the Lord, our God to praise
With private Friends, and in the Throng
3 His Works are all of matchleſs Fame,
His Truth is confirm'd thro' Ages paſt;
5 His Bounty, like a flowing Tide,
And he will ever keep in Mind
10 Who Wiſdom's ſacred Prize would win,
Immortal Praiſe and heav'nly Skill

My Soul her utmoſt Pow'r ſhall raiſe
Of Saints his Praiſe ſhall be my Song.
And univerſal Glory claim;
Shall to eternal Ages laſt.
Has all his Servants' Wants ſupply'd;
His Cov'nant with our Fathers ſign'd.
Muſt with the Fear of God begin;
Have they who know and do his Will.

From PSALM CXIII.

1 YE Saints and Servants of the Lord,
2 The Triumphs of his Name record;
3 Where'er the circling Sun diſplays
His riſing Beams or ſetting Rays,
4 God thro' the World extends his Sway:
The Regions of eternal Day
5 To him whoſe Majeſty excels,
Who made the heav'n in which he dwells,
6 Tho' 'tis beneath his State to view
In higheſt Heaven what Angels do,
He takes the Needy from his Cell,
Advancing him in Courts to dwell,
7 When childleſs Families deſpair,
He ſends the Bleſſing of an Heir,
Mkes her that barren was, to bear,
And joyfully her Fruit to rear;

His ſacred Name for ever bleſs.
Due Praiſe to his great Name addreſs.
But Shadows of his Glory are.
Let no created Power compare.
Yet he to Earth vouchſafes his Care:
Companion to the greateſt there.
To reſcue their expiring Name
O then extol his matchleſs Fame!

From PSALM CXVI.

1 MY Soul with grateful Thoughts of Love
Becauſe the Lord vouchſaf'd to hear
2 Since he has now his Ear inclin'd,
But ſtill in all the Straits of Life
3 With deadly Sorrows compaſt round,
When Troubles ſeiz'd my aching Heart,
4 On God's Almighty Name I call'd,
"Lord, I beſeech thee, ſave my Soul,
5, 6 How juſt and merciful is God!
Who ſaves the Harmleſs, and to me
7 Then free from penſive Cares, my Soul,
For God has wond'rouſly to thee
8 When Death alarm'd me, he remov'd
My Feet from falling he ſecur'd,
9 Therefore my Life's remaining Years,
Will I in Praiſes to his Name,
10, 11 In God I truſted, and of him
For in my Flight all Hopes of Aid
12, 13 Then what Return to him ſhall I
I'll praiſe his Name, and with glad Zeal,

entirely is poſſeſs'd,
the Voice of my Requeſt.
I never will deſpair:
to him addreſs my Prayer.
with Pains of Hell oppreſs'd,
and Anguiſh rack'd my Breaſt:
and thus to him I pray'd;
with Sorrows quite diſmay'd."
how gracious is the Lord!
does timely Help afford.
reſume thy wonted Reſt;
his bounteous Love expreſs'd.
my Dangers and my Fears,
and dry'd my Eyes from Tears.
which God to me ſhall lend,
and in his Service, ſpend.
in greateſt Straits did boaſt;
from faithleſs Men were loſt.
for all his Goodneſs make?
the Cup of Bleſſing take.

From PSALM CXVII.

1 WITH cheerful Notes let all the Earth
Let all inſpir'd with godly Mirth,
2 God's tender Mercy knows no Bound,
Then let the willing Nations round

to Heaven their Voices raiſe:
ſing ſolemn Hymns of Praiſe.
his Truth ſhall ne'er decay;
their grateful Tribute pay.

From

From PSALM CXXXVI.

1 TO God, the mighty Lord, your joyful Thanks repeat:
To him due Praise afford, as good as he is great.
For God does prove our constant Friend,
His boundless Love shall never end.

4, 5 By his Almighty Hand amazing Works are wrought;
The Heavens by his Command, were to Perfection brought.
For God, &c.
He spreads the Ocean round about the spacious Land:
And made the rising Ground above the Waters stand.
For God, &c.

7, 8, 9 Thro' Heaven he did display his num'rous Hosts of Light;
The Sun to rule by Day, the Moon and Stars by Night.
For God, &c.

23, 24 He, in our Depth of Woes, on us with Favour thought,
And from our cruel Foes in Peace and Safety brought.
For God, &c.

25, 26 He does the Food supply, on which all Creatures live:
To God who reigns on high, eternal Praises give.
For God will prove our constant Friend;
His boundless Love shall never end.

From PSALM CXXXVIII.

2 I'LL worship at thy sacred Seat; and with thy Love inspir'd,
The Praises of thy Truth repeat, o'er all thy Works admir'd.
3 Thou graciously inclin'dst thine Ear, when I to thee did cry;
And when my Soul was press'd with Fear, didst inward Strength supply.
5 They all thy wondrous Ways, O Lord, with chearful Songs shall bless;
And all thy glorious Acts Record, thy awful Pow'r confess.
6 For God, altho' enthron'd on high, does thence the Poor respect;
The Proud far off his scornful Eye beholds with just Neglect.

From PSALM CXLV.

7 THE Praise that to thy Love belongs, they shall the Joy proclaim;
Thy Truth of all their grateful Songs shall be the constant Theme.
8 The Lord is good; fresh Acts of Grace his Pity still supplies;
His Anger moves with slowest Pace, his willing Mercy flies.
14, 15 The Lord does them support that fall, and makes the Prostrate rise:
For his kind Aid all Creatures call, who timely Food supplies.
16 Whate'er their various Wants require, with open Hand he gives;
And so fulfils the just Desire of ev'ry Thing that lives.

From PSALM CXLVII.

1 O Praise the Lord with Hymns of Joy, and celebrate his Fame!
For pleasant, good, and comely 'tis to praise his holy Name.
5, 6 Great is the Lord, and great his Pow'r, his Wisdom has no Bound;
The Meek he raises, but throws down the Wicked to the Ground.
7 To God the Lord a Hymn of Praise with grateful Voices sing;
To Songs of Triumph tune the Harp, and strike each warbling String.
8 He covers Heav'n with Clouds, and thence refreshing Rains bestows;
Thro' him on Mountain Tops the Grass with wond'rous Plenty grows.

From PSALM CXLIX.

1, 2 O Praise ye the Lord, prepare your glad Voice,
His Praise in the great Assembly to sing.
In our great Creator let Isr'el rejoice;
And Children of Sion be glad in their King.
3, 4 Let them his great Name extol in the Dance;
With Timbrel and Harp his Praises express;
Who always takes Pleasure his Saints to advance,
And with his Salvation the Humble to bless.

From

PSALM CL, XXXIX, XLII, LXIII, LXXXIV. EXT. XI.

From PSALM CL.

1 O Praiſe the Lord in that bleſs'd Place — From whence his Goodneſs largely flows:
Praiſe him in Heav'n, where he his Face — Unveil'd in perfect Glory ſhows.
2 Praiſe him for all the mighty Acts — Which he in our Behalf has done;
His Kindneſs this Return exacts, — With which our Praiſe ſhould equal run.
5 Let them who joyful Hymns compoſe, — To Cymbals ſet their Songs of Praiſe;
Cymbals of common Uſe, and thoſe — That loudly ſound on ſolemn Days.
6 Let all that vital Breath enjoy, — The Breath he does to them afford,
In juſt Returns of Praiſe employ; — Let every Creature praiſe the Lord.

EXTRACT XI.

From PSALM XXXIX.

4 LORD, let me know my Term of Days, — how ſoon my Life will end;
The num'rous Train of Ills diſcloſe, — which this frail State attend.
5 My Life, thou know'ſt is but a Span, — a Cypher ſums my Years;
And ev'ry Man, in beſt Eſtate; — but Vanity appears.
6 Man, like a Shadow, vainly walks, — with fruitleſs Cares oppreſs'd;
He heaps up Wealth, but cannot tell — by whom 'twill be poſſeſs'd.
7 Why then ſhould I on worthleſs Toys, — with anxious Care attend?
On thee alone my ſtedfaſt Hope — ſhall ever, Lord, depend.

From PSALM XLII.

1 AS pants the Hart for cooling Streams, — when heated in the Chace;
So longs my Soul, O God, for thee, — and thy refreſhing Grace.
2 For thee, my God, the living God, — my thirſty Soul doth pine:
O! when ſhall I behold thy Face, — thou Majeſty Divine!
3 Why reſtleſs, why caſt down, my Soul? — hope ſtill, and thou ſhalt ſing
The Praiſe of him who is thy God, — thy Health's eternal Spring.
5 Why reſtleſs, why caſt down, my Soul? — truſt God, and he'll employ
His Aid for thee, and change theſe Sighs — to thankful Hymns of Joy.

From PSALM LXIII.

1 O GOD, my gracious God, to thee — For thee my thirſty Soul does pant;
My Morning Pray'rs ſhall offer'd be;
My fainting Fleſh implores thy Grace, — Where I refreſhing Waters want.
Within this dry and barren Place,
4 My Life, while I that Life enjoy, — With lifted Hands adore his Name:
In bleſſing God I will employ;
5 My Soul's Content ſhall be as great — While I with Joy his Praiſe proclaim.
As theirs who choiceſt Dainties eat,
6 When down I lie, ſweet Sleep to find, — And when I wake in Dead of Night:
Thou, Lord, art preſent to my Mind;
7 Becauſe thou ſtill doſt Succour bring, — I reſt with Safety and Delight.
Beneath the Shadow of thy Wing

From PSALM LXXXIV.

1 O GOD of Hoſts, the mighty Lord, — how lovely is the Place
where thou, enthron'd in Glory, ſhew'ſt — the Brightneſs of thy Face!
2 My longing Soul faints with Deſire — to view thy bleſs'd Abode;
My panting Heart and Fleſh cry out — for thee the living God.
9 Behold, O God, for thou alone — canſt timely Aid diſpenſe;
On thy anointed Servant look, — be thou his ſtrong Defence,
10 For in thy Courts one ſingle Day — 'tis better to attend,
Than, Lord, in any Place beſides, — a thouſand Days to ſpend.

FINIS.

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EMENDATIONS

To be attended to, if this ABRIDGEMENT *ſhould have a* SECOND EDITION.

In the Rubrick of *Publick Baptiſm*, where the Godfathers and Godmothers are directed to be preſent, immediately after the *laſt* leſſon of Morning, or the *laſt* leſſon of Evening Prayer, the word *laſt* ſhould be omitted.

In the Rubrick after the *Catechiſm*, where it is ſaid, "after the *ſecond* leſſon at Evening Prayer," the word *ſecond* ſhould be omitted.

In the Rubrick of the *Communion of the Sick*, after the words, "exhort their pariſhioners to the often receiving of the holy "communion," omit the words next following, *viz. of the body and blood of our Saviour Chriſt.*

The following ought to have been in the Abridgement, *viz.*

Part of the COMMUNION SERVICE,

To be uſed with the MORNING PRAYER.

THE COLLECT.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, turning to the People, rehearſe diſtinctly the* TEN COMMANDMENTS; *and the People ſtill kneeling, ſhall, after every Commandment, aſk Grace to keep the ſame for the Time to come, as followeth.*

Miniſter.

GOD ſpake, and ſaid, Thou ſhalt have no God but me.

People. Lord, incline our hearts to keep this law.

Miniſter. Thou ſhalt not worſhip any graven image.

People. Lord incline our hearts to keep this law.

Miniſter. Thou ſhalt not take the Name of the Lord God in vain.

People. Lord, incline our hearts to keep this law.

Miniſter. Remember that thou keep holy the Sabbath-day.

day. Six days ſhalt thou labour; the ſeventh is the Sabbath.

People. Lord incline our hearts to keep this law.

Miniſter. Honour thy father and mother, that thy days may be long in the land.

People. Lord, incline our hearts to keep this law.

Miniſter. Thou ſhalt do no murder.

People. Lord, incline our hearts to keep this law.

Miniſter. Thou ſhalt not commit adultery.

People. Lord, incline our hearts to keep this law.

Miniſter. Thou ſhalt not ſteal.

People. Lord, incline our hearts to keep this law.

Miniſter. Thou ſhalt not bear falſe witneſs.

People. Lord, incline our hearts to keep this law.

Miniſter. Thou ſhalt not covet thy neighbour's wife, nor any thing that is his.

People. Lord, have mercy upon us, and write theſe laws in our hearts.

¶ *Then the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle is written in the—Chapter of—beginning at the—Verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall be read the Goſpel (the People all ſtanding up) ſaying,* The holy Goſpel is written in the --- Chapter of --- beginning at the---Verſe. *And the Goſpel ended, a Pſalm ſhall be ſung.*

¶ *Then the Curate ſhall declare unto the People what Holy-days or Faſting-days, are in the week following to be obſerved.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth, by Authority.*

This part of the Abridgement was omitted in printing, thro' inadvertence of the Editor, a leaf of the copy being overlooked.

It was intended to follow, and ſhould follow, immediately after, "the Grace of our Lord Jeſus Chriſt, *&c.*" in the Morning Prayer, as belonging to that ſervice; but to be read only on *Sundays*.

It is apprehended, that it would be an Amendment in the order of placing the ſeveral parts of the book, if they were thus more naturally arranged.

Immediately after the PRAYERS and THANKSGIVING that follow the Evening Prayer, place,

Firſt,

EMENDATIONS,

First, The Order for Adminiſtration of the *Lord's Supper*,
Second, The Form of ſolemnizing *Matrimony*,
Third, The Miniſtration of *Publick Baptiſm*.
Fourth, The *Churching of Women*.
Fifth, The *Cateehiſm*.
Sixth, The Order of *Confirmation*.
Seventh, The Order for the *Viſitation of the Sick*,
Eighth, The *Communion of the Sick*.
Ninth, The *Burial of the Dead*.
Tenth, All the *Epiſtles and Goſpels*,
Eleventh, The *Reading Pſalms*.
Twelfth, The *Singing Pſalms*.

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